CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, NOVEMBER 19, 1836. NO. 797.---VOL. XV.—NO. 47.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 36.

THE ORGANIZATION OF THE CATHOLIC CHURCH.

The organization and genius of Popery is in substance the same now and in this country, that it has been in other countries and in past times. In its very nature it is not merely unfavorable to change, but it forbids change; like the laws of Venice, it is unchangeable. When improvements are demanded by the people,—when corrupt excrescences are required to be lopped off, the improvements are yielded only when forced by necessity, and are consequently slow in their progress. Unlike Protestant establishments generally, Popery contains no provision, by which any of its features may be adapted to the state of society; and thus the resources of the existing generation be rendered more useful to mankind. Besides, it has no redeeming provision or power, which counteracts the slow and insensible abuses that inevitably creep in in the course of time, or by which it may be better suited to the continually changing state of human affairs. Had it been otherwise, the Reformation of Luther would never have taken place with the noise and violence of many waters, but would have been gradual and peaceful, and gentle and refreshing like the summer's shower, and hardly have been known in ordinary History; it could only have been traced by the philosophical Historian.

From the time that Constantine embraced Christianity, in the beginning of the fourth century, Popery has been allied with the civil authorities, and has wielded political and military power for its support, and for accomplishing the purposes of its ambitious and worldly prelates. Though the weapons of the religion of Christ *are not carnal*, or of a political nature, this religion has been made by the Pope and the Romish Hierarchy, subservient to persecutions of the most appalling character. The Papal Hierarchy determines for the whole body of Christians under its jurisdiction, what they shall believe in matters of faith,—what they shall observe as rights of religious worship,—what, in fine, they shall discover in their scientific researches. Those who do not conform to these requisitions are in reality heretics, and are exposed to all the punishments and penalties which this spiritual Power may order at pleasure. For an example in the history of science, look at the trial of Galileo before the Inquisition, and his condemnation. Freedom of thought and investigation in matters of faith, in modes of worship, and in matters of scientific research, is not merely not encouraged but is checked and prostrated to the dust. He who cannot believe, and observe, and think like the Pope and the Cardinals, is liable to the charge of heresy, and to be excommunicated from the privileges of the Church; and he who expresses in any way or form, his unbelief in any part of the Catholic faith, or who refuses to observe those religious ceremonies which are prescribed by the priests under the direction of their ecclesiatical superiors, or who happens to discover any truth in the great book of nature, which is not approved of by this Hierarchy, is compelled to abjure and detest the convictions of his own mind, and falsely profess what he does not believe, to do what his conscience condemns as wrong, and to renounce what he may have discovered by his fortunate industry, or is condemned to suffer penalties according to the pleasure of this spiritual Power. That this unlimited deference should be paid to the Papal authority is the firm conviction of every good Catholic, at the present time throughout the world, and has been in past ages. This conviction is sustained by an ingeniously contrived apparatus of showy ceremonies, imposing to the vulgar, and commanded by a priesthood, who are often ignorant, frequently vicious, and always well versed in the arts of influencing and enslaving the mass of the people, who can imagine no other way of obtaining the favor of God, in this world, or in the future world, but by rendering this homage to the priesthood.—

The genius of Popery is now the same that it always has been. The whole mass of the Catholics, throughout the world, are bound together by religious ties, and are led to regard the head of the Hierarchy as infallible in his decisions of what is to be believed, of what is to be observed, and of what is to be known in science. It is idle for any one to say that Popery is, in its genius, now different from what it has been in former times, or that it is different in this country, from what it is at Rome. Its external trappings are less gorgeous, and its political alliance is less strong here than there, and its devoted friends are less numerous here than there; but these adventitious circumstances do not affect the spirit, the genius of Popery, any more than that water ceases to be water when expanded into vapor by heat, or when hardened into ice by cold. The same deference, the same belief of Papal infallibility, the same readiness of subjection; in a word, the same superstitious and servile devotion to the Papal supremacy—prevails here asin Catholic countries; and the priests are aware of the power which their station puts into their hands; the only difference is, the exercise of this power is kept in check by the peculiar condition of our country. This fact is so obvious, that it seems almost unnecessary to point it out. In consequence of this devotion to the dictation of others, individual considerations about the right of the object to be effected, is lost sight of, and every thing like personal responsibility; in action there is little more than a blind rush from a mechanical impulse imparted from the priest, and derived from the Papal head.

In the last ten numbers we have seen the earnestness, with which the Catholic Councils claim to be irresponsible to laymen for money given them for religious purposes; the nature of the spiritual allegiance to the Papal Hierarchy, necessarily involving civil matters, and rendered to a foreign Sovereignty; and the disclaimer of the Catholics themselves, which, it seems to us, does not go farther than their present intentions, and does not touch their obligations to a foreign power. We have quoted the Jesuit's Oath, which, if it is in the power of language, renders null and void the obligations of that order to any but the Pope. We have seen the gradual rise and decline of the papal power in Europe. Finally we have spoken of the organization of the Roman Catholic Church, the ingenious contrivance of ages, and adapted to attach to itself the admiration and the devotion of the multitude, and thus to perpetuate itself without improvement and without alteration.

[From Boyle's Historical View of the Council of Nice.]

EXTRACT OF A LETTER FROM CONSTANTINE TO ALEXANDER AND ARIUS.

The whole of this letter is given in Eusebius's life of Constantine, but that portion of it only which is found in Socrates is inserted here, the preceding part being considered less important in relation to the subject in debate.

The Conqueror Constantine, the greatest, august, to Alexander and Arius.

* * * I understand this to have been the origin of the present controversy, that you, Alexander, required of your presbyters what they respectively thought of a certain passage of the law, or rather questioned them in regard to a point of useless debate; and that you, Arius, advanced that which should either not have entered into your mind at first, or after having gained admission, should have been locked up in silence; and that dissensions arising among you in consequence, communion has been refused, and the most holy people, rent into two factions, have departed from the harmonious union of the common body. Therefore, let each of you, mutually pardoning the other, embrace what your fellow-servant most reasonably advises. But what is this? It was improper at first that questions should be asked on subjects of this kind, and then for the person interrogated to reply. Questions of this nature, which no law compels us to discuss, but which are suggested by a fondness for disputation in an hour of unprofitable leisure, may indeed be permitted as an exercise of the intellectual faculties. We ought however, to confine them within our own bosoms, not readily bringing them forward at public meetings, nor rashly confiding them to the ears of every one. For how eminently gifted must be the man, who can accurately understand the true nature of such great and difficult matters, or explain them in a manner worthy of their importance? But if any one should be supposed capable of performing this with ease, what portion of the common people would he be likely to convince? or who, in the subtle management of such questions, could avoid the danger of falling into serious mistakes? In matters of this description, therefore, one should restrain a talkative disposition, lest, either through the weakness of his understanding, he should fail to explain what is proposed; or his hearers, being unable, from slowness of perception, to comprehend what is said, should necessarily fall into blasphemy or schisms. Let, therefore, an unguarded question and an inconsiderate reply be set against each other, and mutually overlooked. This contention has not arisen respecting any important command of the law, nor has any new opinion been introduced with regard to the worship of God; but you both entertain the same sentiments, so that you may join in one communion. It is thought to be not only indecorous, but altogether unlawful, that so numerous a people of God should be governed and directed at your pleasure, while you are thus emulously contending with each other, and quarrelling about small and very trifling matters. You know, if I may admonish your prudence by a little example, that even the philosophers themselves, although associated in one sect or profession, were frequently at variance on particular points. But although they differ, in consequence even of the excellence of their knowlege, they again unite, on account of their fellowship, in the same general purpose. How much more reasonable is it, then, that you, who are ministers of the Most High God, should be likewise unanimous in the profession of the same religion. But let us examine with more accuracy and attention what has been said; let us ask, whether it be just and reasonable, on account of petty and idle disputes among you about words, that brother should be arrayed against brother, and that the venerable assembly, through your quarrels, respecting things of so little importance, and by no means necessary, should be mutually estranged by an unholy contention. Such contentions are low and vulgar, and better suited to the ignorance of children, than becoming the gravity and wisdom of priests and discerning men. Let us voluntarily depart from the temptations of Satan. Our great God, the Savior of all, has vouchsafed to every one a common light. Permit me, his servant, I beseech you, to terminate this affair, by the aid of his providence, that you, his people, may be recalled to unity in your public assemblies by my exhortations, my labors, and the urgency of my admonitions. For, as I have already remarked, you have one and the same faith, and one opinion concerning our religion; and as the requisition of the law, in its various parts, urges all to an agreement of sentiment, the topic which has excited animosity and division among you, since it belongs not to the essence and life of religion in general, should by no means produce discord and sedition among you. And I say not these things by any means to oblige you to be of the same opinion, with regard to this very foolish controversy, or by whatever other term it may be denominated. For the honor and character of the assembly of Christians may be preserved entire, and the same communion retained among you all, notwithstanding you may greatly differ among yourselves in matters of very little importance, since all men have not the same understanding of every thing, the same turn of mind, or mode of thinking. Let there be, therefore, among you but one faith and mind concerning the providence of God, and one worship and service of the Deity. But your subtle disputes and inquiries respecting these most trifling matters, if you cannot agree in sentiment, should remain in your own thoughts, and be laid up in the secret depths of the mind. Let your mutual friendship remain unshaken; and be firm in your belief of the truth, and your obedience to God and his law. Return to mutual love and charity. Restore to the whole people their accustomed harmony. Purify your own hearts, and renew your former acquaintance and familiarity. It often happens that friendship is more pleasant when enmity is followed by reconciliation. Enable me again to enjoy quiet days, and nights undisturbed by solicitude, that in future the pleasure of the pure light, and the happiness of a tranquil life may be reserved for me. Otherwise, I cannot but sigh and lament, and be dissolved in tears; nor can I pass without great disquietude the remainder of my days. For how can I look for repose, while the people of God, who serve the same Master as myself, are torn asunder by an iniquitous and fatal contention? That you may comprehend the excess of my grief on account of this affair, I ask your attention to what I am going to say. Arriving lately at Nicomedia, I had determined to proceed immediately to the East. When I was hastening towards you, and had already performed the greater part of my journey, the news of your differences changed my resolution, lest I should be compelled to behold that with my eyes, of which I thought I could hardly bear the recital. Open therefore to me, by your agreement, a way into the East, which has been closed against me by your contentions. Permit me, as speedily as possible, to behold you and all others of the people happy and rejoicing, and to render, with you, due thanks to God for the common agreement and liberty of all.

TRUE HOLINESS.

That only is true holiness which will bear the trials that God appoints.

Such seeming graces as have never been tried, or will not bear trial, ought not to pass for genuine. They will neither comfort men now nor fit them for heaven hereafter.

1. All is not gold that glitters. Great numbers of persons in the professing world are deceived and destroyed by trusting to mere apparent grace. They cannot determine that they have true holiness, unless some trial be made of it; and if a trial be made which they cannot endure, the conclusion must be against them. Hence, they grope in uncertainty, and finally stumble where neither deliverance nor mitigation can reach them. Such was the miserable condition, and such, probably, was the fate of the Laodiceans, mentioned in the text; they imagined themselves rich, but were in truth poor and wretched; their fancied gold had never been tried in the fire. Reader, pass not over this topic without some serious reflection in regard to your own spiritual state.

2. The promises of salvation are made to such holiness, such religion as will endure trial. 'Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life which God hath promised to them that love him.'

Not to him who sets out in the morning with resolution and gallantry, but to him who holds out till the evening of life, does the promise apply:—'He that endureth to the end shall be saved.' Hence if any who have sustained slight troubles, shall afterwards faint and fall under severe trials, all their labors and hopes will prove vain.'

3. Every man's character must be scrutinized at the final judgment; and if those who pretend to religion cannot endure the trials to which they are now exposed, how can they bear the investigation to which they will then be subjected? Surely, if we have not such holiness as will bear the severest tests to which it can be brought in this life, we can hardly hope it will sustain the ordeal of the last day. If we cannot bear these lighter trials; if a little prosperity or a light stroke of adversity, discover so much falseness, pride, and selfishness in the heart; if we cannot resist temptation, but yield ourselves servants to sin; if we can neither keep our hearts with God in duties, nor mourn for our wanderings from him; if a few scoffs from wicked tongues, or trials of persecution from the hands of men, cause us to faint in the way, and turn back from following the Lord—what shall we do when he comes 'whose fan is in his hand, and who will thoroughly purge his floor,' and who will 'try every man's work,' as by fire, 'of what sort it is?'

4. True holiness is willing to be tried. True saints greatly desire to know their condition, and choose to be searched and proved; but false religion strives to avoid the touchstone, and shrinks from scrutiny. Saints wish to know the truth respecting themselves, whatever it may be; while those who prefer that their supposed grace should not be tried, are secretly conscious of its falseness, and of their own insincerity.

O, professor, if thy heart be right, thou wilt wish to know the worst of thyself; and when thou hast made the deepest search, thou wilt still fear thou hast not been severe enough. Nothing will give thee more content than when thou feelest the word dividing thy soul and spirit, thy joints and marrow: nothing so much comforts thee under affliction, as the discovery it makes of thy heart. Thou wilt seem to feel with what affection those words fell from the prophet's lips: 'Thou, O Lord, knowest me; thou hast seen me, and tried my heart towards thee.' O what refreshing sweetness will stream through thy soul, when thou canst make the like appeal to God, and with like sincerity. And surely, with no such willingness to have your graces tried, you can have little evidence that they are genuine.—*Flavel.*

FOR THE REGISTER AND OBSERVER.

HISTORY.

I wish to remind the readers of the Register, and myself, of one of the obvious uses of history. I was in the morning of today a delighted auditor of the venerable Dr Waterhouse, as he read a lecture upon History before the Historical Society of Rhode Island. I will not attempt a sketch of the lecture—it will be made by those to whom the task better belongs, at the proper time:—that, by the by, will be, perhaps, where, as a publication, it will demand the notice of the Reviewer. I will just repeat one remark, to serve me for a text, and though like Lawrence Sterne, I begin my homily with a contradiction of the text, it will be seen before I close, that I agree with the writer of it, in sentiment.

'I dislike,' said the venerable man, 'the division of History into sacred and profane. All true history is sacred—all false history is profane.' I need not dwell on the technical incorrectness of this remark. Most readers of religious periodicals know what is meant by sacred history. It is only another name for the Records of Revelation. It is the history of revealed truth,—describing its progressive development, telling its effect upon mankind; showing the difference between its recipients and its rejecters, its friends and foes, and pointing out its illustration, in the events of the world's history. It is, in a word, the history of Religion, in the largest sense; written by men inspired for the purpose of writing it, guarded from mistake, and guided in the selection of facts, so as to unveil to man, most clearly, the mind of God. Profane History, on the other hand, is the narration of events, by men who act from various impulses. The love of knowledge—the admiration of greatness—the desire to immortalize himself even, by associating his name with the memory of the great and good, or with a wondrous series of events, may incite the writer of history to his task. Be the motive what it may—the profane historian works only his own purpose, while the writer of sacred history is the agent of the Almighty. Profane history, then, will be various in its effects. To the thoughtful, it is 'philosophy teaching by examples'—to the politician, the statistics of war or of state maœuvre—to the enlightened religionist, it is the commentary of time upon eternal truth; for the religious man sees all things in the 'light of the Lord;' and to him all true history is indeed sacred. What the Bible is intended to be, so far as it is a relation of human actions, history becomes so the religious student of its lessons. He 'sees a God employed'—'In all the good and ill that chequers life' —and all events, are to him illustrations of the providence and the laws of God. This is that use of history to which I would invite attention. I remember once, in conversation with a friend on this very subject, to have said, I wish that a Bible history of the world had been continued down to this day, and that inspired annals might be written through all time. I need not explain my meaning. It is indeed desirable that men should see how divine truth is constantly illustrated by human events;—that they would mark 'the signs of the times.' But it is not necessary that for this purpose the prophet and the holy sage should again tread the earth arrayed in visible tokens of heavenly anointing, or that to every truth beaming with the lustre of divinity upon the historic page, should be added 'thus saith the Lord.' The wish of my boyhood, for it was the fruit of a boyish meditation, was a wish for a needless gift from God. 'If they believe not Moses and the prophets,' said our great Teacher,—'neither will they believe though one rose from the dead.' If men see not in history, the illustration of divine truth, vain were it to hope, for reverent attention to a sacred history even of our own times. But I did not mean when I began, to utter reproofs or complaints, but only to point out a source of instruction. Let us read history in a devout, God-mindful spirit. When we read of injustice and oppression, (and the world has groaned under them, and the tears of the sufferers still water the earth)—let us remember Bible narratives of like matters, and remember too, that there is 'a God that judgeth in the earth.' God grant that we Americans may lay this to heart! When we read of the ruin of states and empires through the enervating power of ivy-creeping luxury, let us remember the nations who in Bible times forgot God 'through fulness of meat,' and the doom of their impiety; and see in the decline and fall of such states and empires, the wondrous doing of Him who now indeed 'moves in a mysterious way' unseen of men, but who abode visibly in Israel, and judged their misdeeds. But I cannot say more now, in illustration of my idea of the study of history. Let it be read in soberness of mind, in humility and all teachableness, as the word of God, uttered in the noiseless roll of time.

T. P. R.

Providence, Nov. 4, 1836.

FOR THE REGISTER AND OBSERVER.

FREE INQUIRY REWARDED.

Mr Editor,—As every instance which comes to our knowledge of the unassisted convictions of the truth of the christian religion, as we profess it, on the part of those who enjoy but little opportunity for high intellectual culture—so often a reproach—is calculated to inspire us with a holier interest in the truth, I submit to you the following anecdote which came under my own observation.

I was preaching, about two months since, in the Unitarian Church at Meadville, in the extreme west of the state of Pennsylvania. A beautiful building has, as you know, been lately erected there, by the efforts of a few individuals. The society is small, but remarkably refined in intellectual character, and with their own enlightened interest in Christian truth, and the services of a Pastor whom they honor and love, they promise an influence for good all around them.

On the Sunday to which I refer, as I was about to commence the services, I observed an elderly gentleman borne in upon a chair by two assistants, and placed in the aisle. He was a most attentive listener, and at the close of the services I sought his acquaintance, and received and accepted an invitation to call upon him on the next day. I then visited him at his house, and learned some passages in his history which were highly interesting. He was a classmate at Dartmouth college, with one of the most distinguished members of the United States senate. He had discharged the office of surgeon in the last war, and from severe exposure he had been afflicted with rheumatism. For twenty-three years he had been an invalid, confined not only to the house, but to his chair, and dependant upon others for the slightest motion. In his early years he had been a professed deist; but his opinions never afforded him comfort or happiness. He had undertaken for himself the study of the scriptures. The desire of his heart was to find light for his soul, a direction and a satisfaction for those deep desires which stirred within his breast, as they do in every spirit which God has kindled. He thought that there must be some provision, at least as satisfying as the food which instinct finds for its gratification, for his own superior demands. Living as he did in a small village in the West of New York, he knew nothing of those controversies which for thirty years have attended the efforts in our section of the country for a satisfying and a consistent faith. His efforts must be all his own, unaided by that sophistical reasoning and that subtle philosophy which is said to be the basis of the Unitarian faith. He had the scriptures—the reason which God had given him, a desire for wisdom, and a determination to follow where it should lead him. Now had he attained to a faith in Christianity, under any form, however imperfect and unsatisfying and dark it might be, provided it brought any thing of light or comfort to his soul, we should have rejoiced. How much greater then is our delight, when we find him arriving at those very sentiments which we maintain to be the truth of God, as taught by Christ. He indeed knew them not by the name which we give to them. The clergyman of his village would tell him, as others have often been told, that his sentiments were impious; that no good man had ever before expressed them; that they were worse than open infidelity, inasmuch as there was a sour malignity about them. But none of these things moved him. His own mind was persuaded and his heart was happy. He could explain his sentiments, but as yet he had never heard the word *unitarian*. By mere accident he came into possession of the Rev. Mr Dewey's statement of the Unitarian belief. It coincided with his sentiments; but as yet he knew not that the doctrines in which he delighted were uttered even from one pulpit in the whole land. Soon after he read in a newspaper that a Unitarian church was being erected at Meadville. He coupled the fact with the tract which he had read, and with the satisfaction which he found in its perusal, and resolved to move his enfeebled body a distance of two hundred miles, that he might listen to the preaching of what he considered the truth.

This was the history of the man with whom I was conversing. He had found all he desired. His table before him was covered with publications lent to him by kind friends, who sympathised with him in the infirmities of his body as well as in the hopes of his soul. No one he said had probably suffered more than he had for twenty-three years, yet he would cheerfully live them over again for the sake of the happiness he is now enjoying. If this relation should fall beneath his eye I know he will pardon the publicity of his story, at least as the expression of the interest of one who enjoyed a most happy conversation with him.

FOR THE REGISTER AND OBSERVER.

RANDOM SKETCHES. No. I.

BEREAVEMENT.

There is something beautiful in death—not indeed in mere dissolution, but in that appointment by which friends for a season are separated. Many are the blessings which spring from bereavement: not the least of these is, that, by transferring to heaven new virtues, it constantly clothes it with new attractions. True, the place is filled with the glorious presence of saints and angels and God the judge of all. But when some object is taken from our own embrace and removed to the land of souls, heaven is no longer inhabited, exclusively, with those majestic virtues, which awe us while we gaze, but also with those kindred and familiar ones, whose presence with us here has charmed and improved us, and which we have preserved immortal in our memories. Our affections follow them to their new abode, and so a new tie is formed to unite us to the heavenly world. Thus it is that God untwines our affections one by one from their grasp upon earth, till at length the whole current of our sympathies sets towards the spirit-land. It is as if one should find himself deserted in the home of his fathers, after one and another of his kindred had departed to a foreign clime. Then he finds his affections deserting the land of his birth, and rushing towards the unknown country beyond the waves. How different would it be were we to leave this world in companies! Then earth would reign supreme in our affections up to the moment of departure. We ought not then in bereavement to speak of 'blighted hopes.' Call not the affections desolated. The virtues which called them forth now spread out their blossoms beneath purer skies. If we will but follow them with our love, instead of talking of 'separation,' that love shall catch the celestial vigor which in that other clime lives and breathes through all things.

FOR THE REGISTER AND OBSERVER.

MARTHA'S VINEYARD.

Nov. 1836.

It was my intention, Mr Editor, to have taken some pains to prepare for your present paper a notice of the past and present condition of the Indians of Martha's Vineyard. Upon looking into the 'Historical collections' to attain some facts illustrative of their condition in the early settlement of our country—a narrative written some thirty years since so much pleased me by its interesting matter and agreeable style that to attempt to condense and improve it seemed to me unnecessary and presumptuous. I gladly avail myself of its contents without alteration for other important reasons with which I doubt not you will equally coincide. Though written in 1807, it in the main describes correctly the condition of the Aborigines at this present time. It is moreover understood to be, and without question, the production of the late deceased and venerable Dr Freeman of King's Chapel. Since the account was written Mr Frederic Baylies has been minister and teacher among the Indians, until within a few months. He was a true-hearted man and highly useful in the sphere alloted him. He labored diligently among them for some 25 years. The first time I visited the island he was hale and vigorous—devoted to his work and much interested in the furtherance of liberal views of Christianity. The last time I was there the sad information was brought of his sudden death while on a journey into the Western part of the state of New York. His salary was about 550 dollars, a portion of which he expended for the support of Teachers among the Indians on the Vineyard, Nantucket and Cape Cod. Under his instruction and preaching the Indians have a good deal improved. They are more characterised by honest, chaste sober and industrious habits than when Dr Freeman visited them. In number it is difficult to say whether there has been any decided increase or diminution for 30 years past—though Mr B. whose judgment it would seem must be correct, was of the opinion they had decreased—The number in 1807 was 240. The present ber is not far different.

Yours, S. A. D.

'The Indian name of Martha's Vineyard according to Gookin, was Nope; but according to all others of the old writers, it was Capawock. Gookin, who appears to have taken pains to ascertain facts, and in whose Collection there is an air of simplicity and truth, is not to be charged with having invented this word Nope; but the probability is, that the island had two names. At the time in which it was discovered by the English, it was full of inhabitants; and as they continued to be numerous, when it was first settled by the English, it may be concluded that it was not visited by the pestilence of 1617. Not less than three thousand Indians, it has been generally estimated, were on the island when it was entered by Mayhew. As it seems capable of supporting scarcely a greater number of white inhabitants, who occupy much less space than savages, it may be asked whence did so many of these children of nature derive their subsistence? From the account that has been given of Martha's Vineyard, it will be easy to answer this question. The truth is, that its harbors, coves, langunes, and ponds afford an inexhaustible supply of food. They could obtain the shell fish, which lie in such profusion on its shores, without the exercise of much invention; and they had discovered several ingenious methods of entrapping the eels and other fish, which swim in its waters. The island besides was not destitute of game; and innumerable birds haunted its woods and coasts, which would sometimes be peirced by the arrows of the Indians; not to mention that the sandy soil was peculiarly favorable to the cultivation of squashes, beans, and maize. It was a knowledge of these things, which induced so many of the savages to press to these islands, and the parts of the sea coast which resemble them: they appear barren to those, who think that no country is fruitful, where the fields are not green; but to an Indian they were the most fertile parts of America. That Martha's Vineyard then was capable of sustaining a multitude of inhabitants, is evident; and that this was the fact may with some degree of probability be inferred from the great number of proper names in common use. There was not a hill, a cove, a point of land, or a pond, however small, which had not its own appellation. Many of these names are familiar to the white inhabitants; and many more which have become obsolete, are still to be found in deeds of land and ancient books. Words follow the steps of men; and where a country by distinct names is subdivided into many minute parts, there is always reason to suppose that it has a numerous population.

But though there is no room for doubting the testimony of the writers who assert, that when these islands were first settled by the English, they were well filled with inhabitants, yet it appears, that the people began to waste away, soon after the whites appeared among them. In 1643, and at several other times they were visited by a general disease. This was probably the yellow fever, which was, with the consumption, the disorder, of which they commonly died. In 1674, they were reduced to three hundred families, or about fifteen hundred souls.

Like the other savages of New England, they were in a low state of civilization; and they had attained few of the arts, which contribute to the comfort of human life. The houses were small, mean and generally filled with smoke; and their weapons of war were feeble and pointless, as is evident from the stone heads of their arrows which are still frequently picked up. They were however a hospitable and tractable people. When therefore the younger Mr Mayhew attempted to introduce the gospel among them they received him with kindness, and with readiness listened to his exhortations. The wonderful progress which the Christian religion, through the zeal of this eminent evangelist and his worthy successors, made in Martha's Vineyard, surprised and delighted the pious of that age; and they failed not to note with minute attention its various circumstances. The younger Mr Mayhew labored in this benevolent work, with diligence and fervor, till his death; it was then assumed by his father; and after him by his son; and it has been carried on in the same family to the present day: in less than thirty years almost every Indian on the island had become a professed Christian; at first they were only catechumens; but they were formed into a church in 1659, from which another church arose in the year 1670.

The Indians were converted to the Christian faith; and attempts were made to reduce them to a state of civilization. But they who have been conversant with the Indians will often repeat, how unprofitable the labor hath been either to civilize or convert them. Much money hath been expended to little or no purpose; and every method to educate them has failed.

They who met with most success, such as Mr Eliot and Mr Mayhew, had they lived longer, would have wondered to see how soon their disciples returned to their former ignorance and stupidity; or how little difference was made in the face of the wilderness: if it blossomed for a while and yielded some little fruit, the season was short; and what was not covered with weeds proved a cold, barren soil.'

The Mayhews, however pious and benevolent, did not much benefit the Indians; but the English derived the most essential advantages from the ascendency which was gained over their minds: they were disarmed of their rage: they were made friends and fellow subjects. At length they ceased to be formidable from another cause: their numbers dwindled away, their courage abated, and they sunk into a mean and depressed people. The progress of their decline to the year 1764 is exhibited in the following Table.

Number of Indians in Duke's County at five different periods: in 1642, 3000: 1674, 1500: 1698, 1000: 1720, 800: 1764 313.

The present state of these Indians has not much to excite attention or interest curiosity. Beginning east the first collection of them is found at Chappaquiddick. On this island they have a tract of land reserved to them, containing about eight hundred acres. They are much intermixed with white and negro blood, very few of them being pure Indians; and they have been improved in their industry and general habits by the intermixture. Several of them live in framed houses, are good farmers, and are tolerably neat in their persons and habitations. The old men only are farmers, and are assisted by the women, who sow and hoe the corn: the young men are seamen. Their lands are not enclosed; but their cattle are kept with a tedder. Their numbers which are probably increasing, are sixty-five, of whom nine are strangers intermarried with them. The framed houses are ten; the wigwams two.

Near Sangekantacket, adjoining the Lagune, at a place called Farm Neck, there was formerly a large town of Indians; and twenty persons of a mixed race still remain, who live in six houses, are divided into six families, and retain near two hundred acres of land.

At West Chop in Tisbury there is one Indian family, consisting of five persons.

In the north-west part of Tisbury there is a tract of land, called Christiantown, assigned to the Indians, who are placed under guardians. They consist of nine families and thirty two souls, of whom one male and six females are pure; the rest are mixed, chiefly with whites.

The great body of the Indians is at Gay Head. They have here a tract of excellent land, containing three thousand acres, reserved to them. It is destitute of trees; but there are many swamps, some of which afford peat, and others springs of good water. The land is broken into hills; and there are no roads. The Indians have twenty-six framed houses and seven wigwams. The framed houses are nothing better than mean huts; some of them have two apartments; but the greatest part of them, not more than one. There are three barns, and two meeting houses, which are small buildings, not more than twenty feet square. The number of families is thirty-four; and of souls a hundred and forty-two: beside whom about a hundred Indians are absent from Gay Head; some of whom are children put out to service in English families; and others whale-men; making the whole number of proprietors, men, women, and children, about two hundred and forty. Every native, whether he lives off or on the island, is considered as a proprietor; and every child born to him is entitled to a right, which is equivalent to the pasture of three sheep. No sheep are kept; but a cow is reckstill more of the women; the rest are intermixed chiefly with negroes: the mixed race is better than the pure Indians. Almost all of them have cows; and a few of them, oxen; they own as many as twenty horses. A part of their land is every year let to the whites; and the income is appropriated to the support of their poor. The Indians raise very little corn, but have pretty good gardens. They annually sell a hundred or two hundred bushels of craneberries, which grow in great plenty in their craneberry bogs. The rest of their subsistence is derived from fishing; and from the sale of clay, which they dispose of on the spot for three dollars, and when they carry it to market, for five dollars a ton. Small as their numbers are, they have two preachers; one of whom is a Baptist; the other a Congregationalist; the first of the mixed race, the second an Indian. Beside the houses at Gay Head, there is one Indian house and three wigwams in Chilmark; all the inhabitants of which, except a woman living in one of the wigwams, have rights at Gay Head, and are included in their numbers. The Indians in this part of the island are generally unchaste, intemperate, without forethought, and many of them dishonest. They are however more industrious, and neater in their persons and houses, than is common for Indians.

AVARICE.

[From Dick's Essay on Covetousness.]

There are innumerable acts in the conduct of nations and societies, flowing from avarice, which are every day committed without a blush at their enormity and injustice. Almost the whole of our colonization system has been commenced and carried on from a principle of avarice; when the rights of independent tribes have been invaded, and their territories wrested from them without an adequate compensation. Whether we go to America or Africa, the West Indies or Hindostan, or wherever colonies have been established by European nations, we shall find numerous exemplifications of the truth of this position. Instead of rendering our geographical discoveries subservient to the happiness and improvement of rude and unenlightened tribes, we have sent out expeditions to deprive them of the property which God and nature had given them, to massacre and to hunt them as wild beasts from the face of the earth, for the purpose of acquiring plunder, and gratifying our avaricious desires. And when we have thus laid the foundation of our colonies in avarice and injustice, we have next oppressed their inhabitants by arbitrary enactments and exorbitant taxes, which have frequently led to protracted and expensive wars, in which our treasures, acquired by injustice and oppression, have been wasted, our previous riches and prosperity diminished, and our finances sometimes brought to the verge of ruin. It is thus that the Governor of the world frequently punishes the crime of avarice, by forcing it again to disgorge those riches which were unjustly acquired, and to [illegible] if they have any moral perceptions, their sin in their punishment. Hence, when the British roused the indignation of their American Colonies, by their despotic enactments and oppressive taxations, a desolating and unnatural war ensued, which cost Britain not only many thousands of valuable lives, (about two hundred thousand in all,) but no less than £139,000,000; a sum far greater than had ever been acquired from the possession of these colonies, and which might have sufficed to transform Britain into a terrestrial paradise, and to establish churches and seminaries to the utmost extent, for the diffusion of knowledge and religion among all classes of the inhabitants.

There would be no end to the illustrations of the operation of covetousness, as displayed on the general theatre of the world, were we to enter into particulars. The barbarous practices connected with *piracy*, or the plundering of vessels at sea, and the deeds of violence and atrocity which pirates have committed; the robberies and depredations which have been perpetrated by land, and the horrid murders which have been committed by lawless banditti in pursuit of spoil; the cruelties exercised by Turkish Bashaws and Moorish Emperors, in squeezing from their subjects exorbitant taxes; the plundering of caravans in the desert by wandering Arabs; the savage practices of a set of men denominated *wreckers*; the perfidy and perjuries of spies and informers, in convicting the innocent of crimes in the hope of reward; the trepanning of soldiers and the impressment of seamen; the secret murders committed on friends and relatives in hopes of obtaining an inheritance; the treachery of executors and lawyers in betraying their trusts, in order to fill their coffers; the frauds of public officers in conducting the affairs of goverments, the embezzling of public money by close corporations for the purpose of selfishness and sensuality; the oppressions which, in almost every nation, have been exercised by unprincipled and avaricious men, on the poor and destitute, the widow and the orphan; these, and hundreds of similar modes in which avarice is displayed, would require volumes to describe and record the revolting details.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 19, 1836.

PRISON DISCIPLINE SOCIETY.

The 'Eleventh Annual Report' of the managers of this Society, made last May, is just published. It embodies much information, together with many judicious comments, upon Asylums for Lunatics, Penitentiaries and State Prisons, Causes of Crime, Means of Reformation, County Prisons, Houses of Refuge and Imprisonment for Debt.

Here are facts and demonstrations presented by the indefatigable Secretary of the Society, for the humane philosopher to work upon, and for philanthropists in high places to act upon, in aid of the progressive advancement of the Social State.

Much has been learned respecting the treatment of lunatics; and much has been attained by substituting for that cruel severity which aggravates madness or brings on idiocy, a gentle influence which allays violence, gives scope to reason or fancy, and lets the subject pride himself in its use, even while it cannot be guided in the right course.

The number of lunatics in the United States, compared with the population, is greater than we had supposed. 'So far as examination has been made,' says the Report, 'it exceeds rather than falls short of 1 to 1000 souls.'

Concerning imprisonment for debt, it is said to be 'totally abolished in Kentucky and Tennessee; never likely to be introduced in Michigan; greatly mitigated in Maine, New Hampshire, Massachusetts, and New York; but it remains terrific in Rhode Island, Connecticut, New Jersey, Pennsylvania, and Maryland.'

Of the various matters contained in the Report we cannot speak particularly; but it is due to the Prison Discipline Society to say, that those who regard love to God and love to man to be the two great commandments, and measure one's love to his unseen Maker by his love for his brethren of the great human family, must consider this institution to be among the foremost of truly Christian Associations.

SUNDAY SCHOOL SOCIETY.

A faithful and valued correspondent has sent us the following account of the quarterly meeting of the Sunday School Society of this city and the vicinity in October last, with an apology for the delay.

The first Quarterly meeting of this Society for the present year, was held on Sunday evening last at the Tremont Hall. The evening was stormy, but nevertheless the hall was well filled at an early hour. In the absence by protracted indisposition of Dr Tuckerman, the Chair was taken by Dr J. F. Flagg the first Vice President of the Society. The prayer was offered by the Rev. Samuel Barrett. Dr Flagg opened the meeting with some pertinent remarks on the object of the Quarterly meetings, and the mode of conducting them. He stated that two or more reports from Sunday Schools in the city had been read at the opening of these meetings heretofore, giving an account of their condition and prospects; that the City schools for the most part has now reported, and that but one would be read at the present meeting, which had been prepared at their request by the School in Cambridgeport. This report was then read by Dr F. H. Gray Corresponding Secretary of the Society. It was a full and clear statement of the condition of a very interesting school. No manuals, it was stated, are used in this school. Upon the teacher is devolved the whole duty of managing, instructing and interesting the class confided to his care. Conversation with the pupil was considered the best mode of engaging the attention, and of fastening upon the minds of the young important principles and truths. Religion was in this way made a matter of personal interest and of strong feeling. An account was also given in this report, of a Bible Class, connected with the School. It was represented as being a large class, and composed of persons from the ages of 15 to 50. This class is conducted by a gentlemen of experience and great piety, and it is made an exceedingly interesting portion of the Sunday School instruction. These facts are taken from recollection, but are believed to be substantially correct.

After the report had been read the meeting was addressed by the Rev. Mr Brownson, Mr J. F. Thayer, Rev. Mr Bartol, Mr R. C. Waterston, Mr A. C. Alcott, Mr Lewis G. Pray and by Mr H. W. Carter. It is impossible for me to give even an outline of these several addresses. It is sufficient to say, that the importance of religious education; of personal self knowledge and of constant personal improvement in the teacher; the duty of prayer with classes, in private and at teacher's meetings; the spirituality of the child's nature; the duty of teachers to foresee the peculiar dangers to which their pupils will be exposed when coming into active life, and, by forewarning, to forearm them against the perils and trials to which their virtue and innocence will be exposed,—and the self improvement of the teacher by his duties in his class as his best, dearest and highest reward, were all urged with much earnestness, and in some cases with no little eloquence on the attention and consideration of a listening and apparently gratified audience. This meeting was among the best to which this Society has given occasion, and it is our sincere hope that they will be continued for the benefit of the teachers, and the light they must reflect back upon the minds of their youthful charge.

The meeting was closed by singing the usual Doxology. AMICUS.

Boston, Oct. 21, 1336.

The following Hymn, we understand from the person who communicated it for publication in the Register, was written for the close of the Sunday School at Quincy, and sung on that occasion.

HARVEST HOME.

The rolling year has turned again
And Summer fades on hill and plain:
Thankful to God the reapers come,
And sing with joy their harvest home.

We too have had our time to sow
That seed whence living harvests grow:
We've sought the quick'ning dews of grace,
And ask'd in prayer a large increase.

Into the genial soil of youth
We've cast, O Lord, the seed of truth:
And now our Sabbath labors o'er,
We sing our harvest home once more.

So when at last thine angels fly
To reap an harvest for the sky,
We'll bear our sheaves beyond the tomb,
And shout in Heaven, our *harvest home*.

The following communication, was received during the publisher's absence, and has, on that account, been necessarily deferred till the present time. It is now published without comment, as the publisher of the Register has no disposition to prolong the unpleasant controversy, into which he has been very reluctantly drawn. He has only to request that those who read this article will also have patience to read his own statement, in the Register of October 1, which was made according to his honest convictions, and which he sees no cause to retract. With this single request he leaves it to the judgment of the candid.

Portland Oct. 31*st*, 1836.

To the Publisher of the Christian Register.

Dear Sir,—I have read over carefully your statement in the Register of the 15th in regard to the Young Christian and the Christian Monitor. In that statement you are very severe in your reflections upon me. You intimate that I have endeavored to injure you, and then have written to Mr Jones with the deliberate intention of justifying and perpetuating the wrong I had done you. As you may well suppose, my feelings were somewhat hurt to see intimations like these laid before the public. I determined, therefore, that I would not answer, until I had taken time to reflect upon the subject, to hush up my recollection in regard to all that has passed between us, and to look candidly for the source of our misunderstanding. I now ask of you the favor of an insertion in the Register of the statement I am about to make. And I trust that you will see the propriety of laying my statement before the same readers to whom yours has been submitted.

1st. You state that in a conversation with me something like two years ago, you expressed to me your *intention* to publish a cheap paper when the proper time should arrive. I well recollect the conversation, in which I urged the importance of the cheap paper, an idea I had received, some time previous, from Mr Cushman. But I do not recollect that you expressed to me any such *intention*. Before seeing your statement, I should not have hesitated to affirm in a court of justice, that *you did not express to me any such intention.* But from your statement it seems that there is a misunderstanding between us. For I have no idea that you would state any thing but what in your inmost soul you regard as truth. Now then you or I must be mistaken. You depend upon your memory, I depend upon mine. This is all, as it seems to me, that can be said in regard to the fact. I will only add on this point that my impression of that conversation was, that you expressed a *willingness* to publish a cheap paper, *provided* the public *demanded* it. And I understood that expression of willingness to mean that you would undertake it provided you could not well avoid it, not that your heart was in the thing. Now you perceive, that, under the influence of that impression, whether rightly received or not, and having no suspicion that you had any *intention* to publish such a paper, I might, at any time since that conversation, have gone forward to start myself, or encourage another to start a cheap paper, without the suspicion that I was interfering with your plans or in any way wronging you, without the thought that I was under any obligation to consult you, but in all honesty looking only at what I might regard as the means of promoting the public good. Here then is the first point of our misunderstanding. Either you failed to convey to my mind the intention which was in yours, or the expression of your intention escaped at once and entirely from my recollection.

2d. It has been my impression, from the first, that, during the conversations upon the subject between the Committee and yourself previous to the final settlement of the terms, published in the Report, the limitation of the time was discussed, that one gentleman proposed the first of Oct. but, that I did myself object to that and propose the first of August as the limit. And that the reason in my own mind (whether I stated it or not I do not now recollect) was, that the question might be determined as soon as possible, so that, if the plan agreed upon should not succeed, some other might be adopted. My recollection of this is to my own mind so distinct and vivid that I should not, even now, hesitate to affirm the truth of the same in a court of justice and in view of the pains and penalties of perjury. And yet it seems from your statement that your impression was altogether different from mine. You say 'not a word passed between us limiting the time of the agreement.' Here then our impressions are directly the opposite of each other. And yet I see not what further can be said by you or me in regard to the fact. You are honestly convinced that your impression is the correct one, and you have confidence in the testimony of your own memory. I am as honestly convinced that my impression is the correct one, and I have confidence in the testimony of my memory. And yet one or the other of us must have been mistaken. This is as far as we can go. It is of no avail, while it is wrong and sinful, to indulge in mutual criminations. The appeal must be to the other gentlemen who were present. If they decide that I am mistaken, I shall abide by their decision and believe and regret that I have been so. Should they decide that you have been mistaken, I see not but you must submit to their decision. I will only add on this point, that, as you must perceive, as long as I was under the impression that a limitation of time had been fixed and agreed upon and was mutually understood, I might, indeed I must have had reference, in my conduct, in my conversations with others, and in all my thoughts and plans concerning the new paper, to that fixed limit. I might have been making, in my thoughts or otherwise, arrangements for some other plan, provided the limited time should determine that the Young Christian could not go. And yet I might have done this without any wilful intention of injuring you, but in all honesty and much ardor, looking only at what I regarded an important means of promoting the public good.

3d. You seem to think that I have done you injustice in regard to the number of subscribers upon which I represent you to have insisted. Now you admit that, according to my statement, four thousand was the number named. It is my impression that, in the conversations between the committee and yourself previous to the final agreement, I did myself ask you *if you should not feel authorized to start the paper provided* 3000 *subscribers could be secured to begin with, and that you said distinctly that you did not think you should,*—assigning as a reason, that, should that number be attained to begin with, they would soon drop off and there would be danger of loss upon the paper. Such has been my impression, and so strong has it been, that I should not hesitate to affirm the correctness of the same in a court of justice. Had any one, other than yourself, stated that it was then your intention to begin with less than 2000 names, as you now say it was, I should have regarded the assertion as a libel upon your frankness and honesty. I should have replied that you had yourself named 4000 and distinctly declared that you should not feel authorized to start with 3000. I may have been, I admit, wrong in this impression. But such has been my honest impression, and you perceive that while it was my impression, and before I had a suspicion that any one else was laboring under a different impression, I must act, if I acted at all, and honestly, in reference to this impression. And when I saw no probabiltty of obtaining the 4000, and another offered to go forward with a less number, I must have regarded the prospects of the Young Christian as at an end, and have felt disposed to encourage the other.

4th. It has been my impression, from the first, that you did not feel that strong interest in the success of the Young Christian, which would induce you to make efforts to carry it forward; that your *heart was not in the thing*—that you was all the time trembling for the interests of the Register, and was perfectly willing if it could happen, without attracting much attention, that the Young Christian should silently fall to the ground. This impression was derived from many and slight circumstances which need not here be named. I do not say that this impression was correct, or that I had just grounds for it; but simply that it was my impression. You say that I expressed myself satisfied with the arrangement. I was satisfied with it, not indeed as the best which could possibly be made, but as the best we could obtain under the circumstances of the case. You say that I said with emphasis, and before others, that you ought not to be put to expense, to employ an agent, send out a prospectus, or any thing of the kind—I did say so, and did think so. My opinion was based upon the representations of yourself and others in regard to the expense, with which I then supposed and still suppose you are better acquainted than I am. But this would not at that time have prevented me from advocating the adoption of a better plan, had one offered. Had Mr Jones then made the proposition in accordance with which he has gone forward, and had I thought him the proper person, I should have been in favor of treating with him at once. My satisfaction then was, as with the best arrangement that could be made under the circumstances of the case.

It was not my intention to refer to this arrangement, in my letter to Mr Jones, by way of complaint, but simply to state facts. I suppose that you had honestly made the best proposition which you could—at least it looks as if your heart was not in the thing, and you were only bantering for the best bargain which you could make if you did not—that the plan according to that proposition had failed, and that the attention of the public was to be directed to one, (in the plan of Mr Jones) which bid more fair to succeed. My impression of your want of interest in the success of the Young Christian was deepened by the circumstance that, after the insertion of the report of the Committee, there was no call by you for exertions in its behalf, no insertion of advertisement, notice or any thing of the kind, to keep the subject prominently before the public, until I wrote and requested such insertion. This might have been an accidental oversight; but its influence upon my mind was to deepen the impression under which I was laboring. And then, when the advertisement was inserted, it was thrust among ordinary advertisements, as though it referred to a matter of no more interest to the publisher than the sale of Annuals or the removal of a Druggist. It was not inserted in such a way as the notice of the Boko and Pamphlet Society has been, so that it could not escape the notice of any one. This apparently careless and obscure manner of inserting the advertisement, together with the knowledge of the fact that advertisements are often continued in, long after the events to which they refer have passed by, caused my entire thoughtlessness in regard to its continuance in the paper after the first of August. My impression was still further deepened by the circumstance that I received no answer to my letter of July 13th. The reason of your not answering it you have now assigned. Had you assigned it before, had you simply dropped me a line saying that you regarded my letter as an insult, and should not therefore give the desired information, it would undoubtedly have prevented all our present difficulty; we should have discussed our misunderstanding in private and the public would not have been troubled with it. But, as I did not know the reason, the circumstance served, in the state of mind in which I then was, to deepen the impression under which I was laboring. As I had asked (in an improper manner it may have been) of you information upon the subject, and obtained no answer, I inquired of others and could not learn that you were taking any steps, or doing any thing whatever to carry the thing forward. This also deepened my impression. Then the first of August came, at which time, you will yourself allow, that, from the Report, we had reason to expect *some sort of notice in regard to the cheap paper.* Had you then come out, as you did after Mr Jones appeared with the Christian, saying that the returns were encouraging, but that further time would be required to fill them, all this difficulty, so far as I am concerned at least, would have been avoided. For before that, I had made arrangements in regard to rendering my own assistance; but such as were conditional, depending on the notice that might appear in the Register about the first of August. But not a word was there in the Register at or near this time. The reason of this I do not now; but the circumstance itself served to deepen my impression of your want of interest in the success of the Young Christian. Finally this impression was fully confirmed by my conversation with you in Portland, and by what others here have stated of your conversation with them. My impression of that conversation on your part is this; that you represented the number of subscribers received for the Young Christian as any thing but encouraging, as extremely small indeed; that you proposed waiting until after the celebration at Cambridge, in hopes of further returns, but that you had no expectation of being encouraged to go on. So strong was my impression that I then gave up all hopes of seeing a cheap paper started. I felt obliged by my health to decline doing what I had encouraged Mr Jones to expect I would do, and thought I should direct my attention to the increased circulation of the Register and Monitor in the old form in this place. Such was the impression your conversation made upon my mind—deepening the already existing and strong feeling that you felt no great interest in the success of the Young Christian. And my impression was fixed still more firmly in my mind when a few days after you left Portland a gentlemen says to me—'Mr Reed does not seem to be in favor of your plan of a cheap paper.' In regard to my former statement of your conversation when in Portland, you profess to have no recollection of what you did say—and then, in a very strange manner, *presume* that my representation of it must be very much exaggerated. Now the facts are these. The gentleman, to whom I have above alluded, addressed me of his own accord, and said that you did not seem to him to be in favor of the cheap paper, but feared that it would be a very great injury to the Register. This gentleman has seen your statement—and thinks that your remarks there, respecting your conversation while here, are by no means in accordance with what you said to him. He confirms his former statement that you did not express yourself as in favor of the cheap paper. Then, when your card or statement in regard to the Christian appeared, another gentleman of his own accord said to me, 'Mr Reed is incorrect in saying that no one had authority to infer or say that the Young Christian had failed; for he positively told me that there was no probability that it would be published.' That gentlemen saw my statement in my letter to Mr Jones, and assured me that it was not a whit too strong. He still assures me that you did make the assertion ascribed to you. These gentlemen are not particularly interested in either paper. They were not solicited to bear testimony, but simply expressed their recollections of your conversation. And, as you do not yourself profess to recollect what you did say, I must believe in the correctness of their testimony. Now in all this constantly deepening impression that your heart was not in the plan of the cheap paper, I may have been wrong. But, as long as such was the honest conviction of my heart, so long I must act under its influence. And I trust that I may have acted under its influence without intending to injure you, but looking with a single eye to the good of the public.

5th. It has, from the first, been my impression that my duties as Chairman of the Committee of the Berry Street Conference ended with the publication of our report—that I had nothing further to do, and no further responsibility in regard to that Committee. Whether I have been right or wrong in this opinion I leave others to judge. But it was my honest opinion and I honestly acted in accordance with it. As an individual I supposed that as soon as I was fully satisfied, in any way whatever, that there was no probability, I might say no possibility of the success of the Young Christian, I was at perfect liberty to be exercising my thoughts and even making arrangements for the adoption of some other plan, as soon as the time limited in the report should have elapsed, provided there was then no prospect of the success of the Young Christian. In accordance with this view I did correspond with Mr Jones in regard to conditional arrangements, and encourage him to make them. This is what I referred to in my letter to you of July 13th. But at the same time I did not encourage his actually going forward until after the first of August. And this is what I referred to in my letter to Mr Jones. From various reasons I was satisfied that the Young Christian would not go upon the plan reported by the Committee, and the result—the fact in regard to it has proved that my conclusions rested on good and substantial reasons. And I had supposed that you had honestly made the best proposition you could make. But here came forward another man under entirely different circumstances with a paper on his hands in which he was about to make some change—and proposes to take such steps as bid fair to succeed. It was not raising up a new Paper in the community, it was only changing the name and form of one which had existed for years—and changing into a form bearing less of the appearance of opposition to the Register than before. And then too, as my only idea of the Young Christian until I saw your statement was that it was to be made up principally from the Register, I was led to believe that a cheap paper, from another source would injure the Register less than if printed by yourself. Under these circumstances I encouraged Mr Jones to be making preparation to take the field after the first of August, provided you did not give some indications at that time that you were going forward. Had you at or near the first of August made any statement whatever in the Register indicating a probability of the success of the Young Christian, or manifesting interest in its success, or had you at so late a day as on your visit at Portland assured me that there was a strong prospect of success, and that you were prepared to go forward heart and hand, I should have felt myself under obligations to have taken back all I had said to Mr Jones and devoted my exertions to your two papers.

I have thus made a statement of the impressions under which I have acted. I have endeavoured to make this statement plain, but I hope I have manifested in it no unchristian spirit. I claim to be an honest man in all I have done in regard to this thing, and I have no doubt that you are so too But it seems that you and I have been looking in different directions. I have looked at the public good under the influence of what you may consider an extravagant expectation—that that good was to be promoted by a particular instrument. You have looked at the public good too, but under the influence of a trembling anxiety for your own pecuniary welfare. This looking in different directions and with different feelings has filled us with suspicions of each other. In our suspicions, instead of coming frankly together and discussing our difficulties, we kept apart. In this want of openness—I think we have both been in the wrong. I see not now, upon a careful review of the whole case, how in any other respect I could have done differently, while under the impressions under which I have been laboring. With these lengthened remarks I leave the subject with the public, who are much better able than you or I to judge on which side the truth may be.

Very truly yours JASON WHITMAN.

To the Editor of the Christian Register.

By the communication of Mr Norton and the reply of G. R. published in the last number of the Register I was reminded of the following passage in *Locke's Journal*, which, if you think it deserving of a place in your paper, you will please to insert.

Yours respectfully, J. W.

Religion being that homage which man pays immediately to God, it supposes that man is capable of knowing that there is a God and what is required by and acceptable to him, thereby to avoid his anger and procure his favor. That there is a God and what that God is, nothing can discover to us nor judge in us, but natural reason. For whatever discovery we make any other way must come originally from inspiration, which is an opinion or persuasion in the mind, whereof a man knows not the ring nor reason, but is received there as a truth, coming from an unknown and therefore a supernatural cause and not founded upon those principles nor observations in the way of reasoning, which makes the understanding admit other things for truth. But no such inspiration concerning God or his worship can be admitted for truth by him, that thinks himself inspired, much less by any other, whom he would persuade to believe him inspired, any farther, than it is conformable to reason; not only because, where reason is not, I judge it impossible for a man to distinguish between inspiration and fancy, truth and error, but it is also impossible to have such a notion of God, as to believe, that he should make a creature to whom the knowledge of himself was necessary, and yet not to be discovered by that way, which discovers every thing else, that concerns us, but was to come into our minds only by such a way, by which all manner of errors come in, and is more likely to let in falsehoods, than truths, since nobody can doubt, that men are likely to have more frenzies, than inspirations. Inspiration, then, barely in itself cannot be a ground to receive any doctrine not conformable to reason.

In the next place let us see how far inspiration can enforce on the mind any opinion concerning God or his worship, when accompanied with power to do a miracle; and here, too, I say, the last determination must be that of reason.

1st. Because reason must be *judge* what is a miracle and what not, which, not knowing how far natural causes do extend themselves and what strange effects they must produce, is very hard to determine. 2dly. It will always be as *great a miracle* that God should alter the course of natural things to overturn the principles of knowledge and understanding in man by setting up any thing to be received by him as truth, which reason cannot assent to, *as the miracle itself.* 3dly. Because man does not know whether there be not several sorts of creatures above him and between him and the Supreme, among whom there may de some, that have power to produce in nature such extraordinary effects, as we call miracles, I may have the will to do it for other reasons, that the confirmation of the truth. Even in those books, which have the greatest proof of revelation from God and the attestation of miracles to confirm their being so, the miracles are to be judged by the doctrine and not the doctrine by the miracles. See Deut. xiii. 1—3. And St. Paul says, though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed.'

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer of the American Unitarian Association, acknowledges the receipt of Thirty dollars from the ladies of the Unitarian Society in Nashua, N. H. to constitute their pastor, the Rev. Henry Emmons a life member of the Association.

Also, of Thirty dollars from Mrs. I. V. Wood of Keene to constitute her a life member of the Association. Nov. 16, 1836.

NEW PUBLICATIONS.

The Boston Speaker; being a collection of pieces, in Prose, Poetry, and Dialogue. By Marcus A. Smith, A. M. Boston: Joseph Dowe. 1836.

These pieces are selected for the most part from well known, standard authors, and attention appears to have been given by the compiler, as well to the good qualities of what he has selected, as to variety in the kinds.

Christian Monitor. Published by the Society for promoting Christian Knowledge, Piety and Charity. New Series. Vol. 6th. Boston: Samuel G. Simkins. 1836.

This volume contains an entire work entitled 'A Journey from Aleppo to Jerusalem, at Easter, A. D. 1697. To which is added an account of the author's journey to the banks of the Euphrates at Beer, and to the country of Mesopotamia. By Henry Maundrell, M. A. fellow of Exeter College and Chaplain to the factory at Aleppo.'

The character of this work for truth, no less than for its pleasing style of narration, is already established. The publishing committee have judged well in presenting an American edition. Mr Greenwood, one of the committee, says—'It will commend itself to the general reader; and no minister of the Gospel, or Sunday School Teacher should be without it.

The modesty of the author's two short prefatory letters is of itself a great recommendation of the work, justly inspiring the reader's confidence in the truth of his recitals.

ECCLESIASTICAL.

Installation at Buffalo, N. Y.—The Rev Mr Hosmer of Northfield was installed over the First Unitarian Society in Buffalo, on the 16th ult. Sermon by the Rev Mr Dewey of New York. Installing prayer and charge by the Rev. Mr Briggs, Gen. Sec. of A. U. A. Fellowship of the churches by the Rev. Mr. Patterson, late Pastor of the Society, and the concluding prayer by Mr Dewey.

Dedication—The Chapel in Pitts Street, for 'the Free Religous Instruction of the Poor,' was dedicated on Sunday morning last. Sermon by Rev. F. T. Gray.

FOR THE REGISTER AND OBSERVER.

DEDICATION OF THE CHAPEL IN PITTS STREET.

Mr Editor,—Last Sabbath morning I attended the dedication of the new Chapel for the poor in Pitts St. The occasion was one of deep interest to me, and I doubt not, was to all present. The building, which is of brick, has a neat and spacious vestry in the lower story, and is on the whole very commodious. It is finished in a plain, but neat and chaste style, with nothing to offend the taste of the most fastidious.

I found the house crowded at an early hour, not with those in the humbler walks of life only, but with some apparently from all classes. The services were highly interesting and impressive, and were listened to, throughout, with an attention that must have been particularly gratifying to all who possess a spark of true Christian benevolence, or who watch with any degree of interest the moral and spiritual improvement of the less favored classes. The Sermon was by the Rev. F. T. Gray, from the text, Luke xix. 10—'For the Son of man is come to seek and to save that which was lost.' The speaker directed the attention of his audience, first to the object of our Savior's mission as announced in the text, glancing briefly at the condition of the world at the time of his advent. His mission was shown to be one of tender mercy, even if considered merely in relation to the temporal condition of those only with whom he lived and acted. But how does it swell in grandeur and glory, when its full scope and complete design—the eternal happiness, not of those in his own time alone, but of the human race in all succeeding time are taken into view. He then proceeded to show in a clear, simple and forcible manner, *how* Jesus accomplished the sublime object of his mission. His lively interest in all men, especially in the poor, the dejected, the care-worn, the sorrowing—his overflowing benevolence—his deep and tender sympathy—his strong and ardent love, were beautifully illustrated by reference to some of his miracles, and brief allusions to a variety of incidents in his life. Mr G. next passed to notice how far the professed followers of Jesus at the present day, endeavored to imitate their master in the great work of human benevolence in seeking and saving lost sinners. And after touching briefly upon some of the encouraging tokens, of which the occasion that had called us together was one, he inquired whether there might not yet be found among us, many indigent, suffering, friendless beings, whom the glad news of salvation has never reached; and whether society did not need an increase of good Samaritans to bind up the wounds of the poor and unfortunate, and pour the oil of gladness into their sorrowing hearts. He concluded with a well merited tribute of praise to one now laboring under severe bodily infirmity, and whose Christian benevolence and sympathy many present could never forget; and an appropriate and hearty invocation, that the house then dedicated to the one living and true God might never be the theatre of sectarian warfare and controversial strife.

But it is not so much my purpose in this communication to remark upon the eloquence of the speaker, as the eloquence (so to speak) of the place and the occasion. This to my mind, was far more impressive, and powerful than that of any oral language. I saw assembled here, people from all classes, but chiefly from the humbler walks in life—a multitude, whose condition and friendless condition had denied to them the sanctuary privileges they now enjoy, but for the generous efforts of Christian philanthropy. There were the hapless sons of poverty—fathers and children—widowed mothers, grief-worn wives and orphans. There were those, too, whose lot is scarcely less stern and cruel, who by severe toil, are just able to save themselves from being objects of deep and tender commiseration. I could discern a kindling in their sunken eyes, and bright gleams of hope apparently irradiating their care-worn brows, as if a brighter future was imaged forth by the scene around them. There were some too, from the higher walks—from the rank of wealth, of fashion and refinement, expressing in their looks even more satisfaction and a livelier interest, than those for whom especially the building was erected. It was a lovely sight—this commingling of the high and the low, the rich and the poor, with expressions of equal satisfaction and equal interest—the poor assembled to hear God's word and learn the way of salvation in the house which the rich had erected for them, and the rich, rejoicing in spirit to see them there. As I gazed on all this, I felt that it contained much of that sublime, beautiful and touching eloquence, which characterized the life and teachings of our blessed Savior. His spirit of meekness, of sincerity, of earnestness and love pervaded the whole, and the language of this voiceless orator, was to me, full of deep and delightful meaning. It told of something generous, sublime and good in man. It told that the spirit of Jesus was yet living and acting in the midst of us—going about and healing all manner of moral diseases—seeking and endeavoring to save the poor, the unfortunate, the erring and sinful. It told how many blind eyes would there be opened—how many deaf ears would there be unstopped—how many lame understandings would there be made whole—how many maimed and sorrowing spirits would there be healed—how many souls dead in trespasses and sins, would there be raised to newness of life. It told how many little children that house would snatch as brands from the burning, and save from moral pollution, ignominy and ruin—how many young men it would restore from paths of iniquity, to the road of respectability, virtue and happiness;—from how many foul and revolting crimes it would save the community; how many bitter tears, anxious throbs, and heart-rending reflections it would prevent: how many sighing, sorrowing, sinking hearts it would cheer console and sustain. It carried my thoughts to other cities and other lands, and spoke of the multiplication of similar edifices there; and the happy effects that would result from it.

For a moment the impression was too powerful. The warm tears gathered in my eyes, and I felt constrained to thank God that I live in an age and country of such genuine, active, Christian philanthropy.

Cambridge Nov. 14th. B. F. B.

(From the Christian Mirror)

MAINE UNION.

In pursuance of public notice the Maine Union in behalf of the Colored Race held their Annual meeting at the vestry of the 2d Parish church in Portland, November 2d, 1836, Wm. Ladd, Esq. President in the chair.

The Committee of Overtures reported the following resolutions, which were considered, singly, and after being fully discussed were adopted:—

Resolved, That while we sympathize with the Colored People of our own country still in bondage; being denied at present opportunity of any direct action on their behalf; consistency requires that we should do all in our power to elevate the condition, and promote the best interests of the free people of color to whom we can gain access.

Resolved, That it is exceedingly desirable that plans should be devised and means used, to give to the colored people advantages of education, far superior to what they now enjoy, in literature, science and the mechanical arts.

Resolved, That for this end, we will give our countenance and support to the education in the higher branches of learning, of such youth of color as may seem suitable persons to receive it.

Resolved, That the Executive Committee be instructed to use their best efforts to put upon a course of thorough education, as soon as they can be selected, one or more colored youth of approved character, who may be desirous of pursuing such a course and willing to receive our assistance.

Resolved, That the present state of the colored people throughout our country, calls loudly for immediate effort on the part of the Christian community to furnish them, no less than the more distant heathen, with the means of religious instruction, and the benefit of Missionary labors, as indispensable to the ultimate conversion of the world to Christ.

Extracts from the Report of the Executive Committee.—Of the colored people among ourselves your Executive Committee have not been unmindful; and in their Address to the public, which was published and circulated nearly twelve months ago, they earnestly requested information on several important points, relative to their character and condition, in the hope that, when such information should be obtained, measures might be adopted conducive to their improvement. As yet they have received but few returns. One reason why more attention has not been paid to the subject, may be, that in very few of our towns are any considerable number of colored people to be found. When the last census was taken in 1830, in the whole County of York there were but 29 male and 29 female persons of color; and in the whole state the number of colored persons of both sexes did not amount to 1000. Probably it has not very much increased since that period. It is supposed, that about one fourth part of all the colored people, residing in that state, are living in the city of Portland. * * * * * *

Throughout the State, the habits and condition of the blacks are believed to be 'as good, as those of the poorer class among the whites,' and in many instances decidedly better. It is not known, that the bye laws of any Academy, or High School, in the State, are such, as to prevent colored youth from enjoying its privileges. At one of our Colleges several years since, a young man of color was educated, and received his degree, who has recently filled for a season the responsible office of Governor of Liberia. There is, however, in our community quite too much of prejudice still remaining; and in consequence, perhaps, of this, and of the causes that have led to it, a want among the colored people of that respect for themselves, and for each other, which would influence them so to conduct, as to merit the respect and confidence of community. It will be the duty, and, we trust, the disposition of the members of this Union, so far as opportunity may offer, to exert their influence in opposition to the unjust and unkind prejudices, which have so extensively prevailed; by inspiring those, who have suffered from them, with the desire of improvement, and the consciousness of ability to improve, and by aiding and encouraging their own attempts, to excite and animate to exertion.

SOCIETY FOR THE PREVENTION OF PAUPERISM.

This Association has opened a Reference Office in the room hitherto known as the 'Office of the Visiters of the Poor,' in the rear of the Savings Institution, Tremont Street. An Agent devoted to the service, has been procured, who attends at the Office from 9. A. M. to 1 P. M.

The general object of the Society is indicated by its name. While our city is distinguished for its churches, and chapels, and schools for moral and intellectual instruction: and while we have a multitudinous array of institutions for the punishment of crime, the reformation of young offenders, and for the relief of sickness, impotence and want,—the labors of this new association may seem unnecesary—mere acts of supererogation. But we think otherwise. We believe that *preventive* measures are better than *remedial*. We think that we have, to a great extent, an unocupied field for usefulness. We hope to do something for the benefit of those who are already paupers, or occasionally have their names enrolled on the pauper-list, by directing them to proper employment, encouraging them in habits of industry, sobriety and economy, and to a reliance on their own efforts, rather than on eleemosynary aid. We hope to do more, by the same means, for friendless strangers in the city, and for such as are on the verge of pauperism. But our greater hope is to do good for the morally exposed children of the poor and unfortunate—children that are not in school or any regular employment—perhaps strolling idly about the streets and wharves, learning deceptive arts, practising beggary and petty theft, fitting for a life of dependence and crime. Some of these must necessarily be disposed of for a time in the various institutions established by public beneficence for the support, education and reformation of poor, neglected, and wayward children and youth. But it is believed that a large proportion of them may be placed, with the consent of relatives, in good families in town and country, beyond the reach of the temptations and influences that lead to ruin, and without severely taxing public or private charity. Many juvenile delinquents may doubtless be saved from future infamy, by simply withdrawing them from unfavorable associations, and placing them in respectable families, where they will be trained to good habits. It is not intended to resort to any harsh or coercive measures. While we intend to act efficiently to suppress beggary and imposition, we wish to act with kindness. This Society does not design to interfere with any existing civil organization, or associated plans of benevolence. Neither do we intend to operate with any reference to sectarian or party motives. Our object is to do good to the poor and friendless; not to build up, or pull down any sect or denomination.

The principles and designs of the Association have been approved by the Delegates of various Benevolent Societies in the city, who meet once a month at the Visiters' Room, and by many philanthropic and intelligent individuals. It is designed to make the Reference Office a place of general information for the poor and friendless—where they may be pointed to particular employments suited to their capacity and wants—encouraged in good habits—where they may receive useful hints in domestic economy, and where those in absolute need of pecuniary relief may be directed to appropriate charities. And it is hoped that benevolent individuals, and all who take an interest in the best good of the community, will visit the office and afford the Agent such information and suggestions as may promote the objects of the Association. Especially are all persons, who can aid the poor by furnishing employment for adults and children, invited to call. A registry will be kept of children wanting places, and of persons wishing to take boys and girls to bring up.

Funds will be required only to support the Agent and pay the expenses of the Office. Tickets will be furnished at one dollar per dozen, to be given to applicants for charitable aid, referring them to the Office. A record of each case so referred will be made, and all due attention given to it by the Agent or some visiter of the poor.

Our success in this effort to benefit a numerous and interesting class must depend, under the Father of all, on the degree of interest and favor bestowed on the undertaking by an intelligent and benevolent community. We would therefore invite attention to the movements and purposes of our Association.

EZRA WESTON, Jr. *Secretary.*

Boston, Nov. 2, 1836.

The Government of the Society consists of Samuel A Ellipt, Esq. President; Rev. Dr Tuckerman, Messrs. James Means, Nathan Gurney, and Moses Grant, Vice Presidents: Ezra Weston, Jr. Secretary; William Hales, Treasurer; Messrs. James Boyd, and John D. Fisher, Rev. Messrs. Geo. W. Blagden, C. F. Barnard, F. T. Gray, and G. F. Haskins, Directors; and Artemas Simonds, Agent.

Subscriptions of members a dollar a year and upwards.

[From the Worcester Palladium.]

Worcester County Bible Society.—This Society held its annual meeting in this town last Wednesday. The public exercises took place in the Unitarian Church in the afternoon.—Prayers were offered by Rev. Mr Clark of Rutland; addresses made by several gentlemen; and an interesting, able Report was read by Emory Washburn, Esq. The report stated that the Rev. Mr Smith commenced an agency for the Society in May last, with a view to visiting every town in the County, for the purpose of promoting the objects of the association. Twenty-one towns have been visited, and the sum of $2000 collected. The Society has existed 21 years, and its collections previous to the present year have averaged $500 yearly.

A Resolution was adopted, to raise the sum of *five thousand dollars* during the coming year in aid of the funds of the American Bible Society.

INTELLIGENCE.

Steamboat Disasters.—We are glad to see the topic again agitated of subjecting masters and directors of steamboats to penalties for avoidable accidents. Too many lives have been lost, too much valuable property destroyed, by the carelessness, or, perhaps, intemperance of engineers and others of a steamer's crew. It is thought that the engineer of the steamboat Royal Tar (lately burnt between St. John's and Portland, Me.) will be executed for his misdeeds. One or two examples of this kind would unquestionably exert a powerful influence for good upon crews in steam craft, and promote the safety of travellers. In a country like this, where business, pleasure, and enterprises of moment keep half the population on the move, every safeguard of one's life and effects should be adopted and employed.—*Phil. Gaz.*

From the Savannah Georgian, 4th inst.

From Florida.—We learn by a gentleman who left Black Creek the day before yesterday, that the forces at that station were immediately to assemble at Fort Drane, and with the friendly Creek Indians at that place, to make another expedition to the Withlacoochee. It was understood, when our informant left, that as hopes were entertained of the Indians coming in peaceably, Gen. Jessup had arrived at Fort Drane—Gov. Call, who had been ill, was convalescent, and the health of the troops generally was improving.

AUGUSTA, Oct. 26.—*Cherokee Indians.*—We copy from the Cassville Pioneer of the 14th inst. the following information:

We have just heard from the Council which was at this time to have been in session at New Echota. As but one of the Commissioners, Gov. Lumpkin, is arrived, no business is as yet transacted. We understand that Gov. Carroll has resigned his appointment, and his successor has not reached the Council. There are as yet but few of the common Indians in attendance.

[From the Baltimore American.]

Proclamation of the Executive of Maryland, convoking the General Assembly of the State on the 21st instant.

By His Excellency, THOMAS W. VEAZY, *Governor of Maryland.*

A PROCLAMATION.

Whereas, by the Constitution of this State, and with the view, as well of perpetuating an essential branch of the Legislative Department of the Government, as of providing for such changes in the members thereof particularly, as the people might desire to make, it was provided that the people of the several Counties, and the Cities of Baltimore and Annapolis, duly qualified as electors, should, on the first Monday of September last, elect two persons for each of the said counties, and one person for each of the said cities, to be Electors of the Senate, who were required to meet in the City of Annapolis on the third Monday of said month: and they, or any twenty-four of them, so met, were directed, after having qualified in the manner provided for, to proceed to elect fifteen Senators, who, when so elected, and duly qualified as such, were to constitute 'the Senate of Maryland,' in the place of those who then constituted that branch of the General Assembly.

And whereas, eighteen of the persons who were chosen as Electors, in pursuance of the aforesaid provisions of the Constitution, and conformity to Law, have failed to perform the duty enjoined upon them as aforesaid, by refusing, and continuing to refuse, or neglect to meet the other Electors who have attended, qualified and held themselves in readiness to perform their duty: in consequence whereof no new Senate has yet been elected.

And whereas, the said unfaithful agents of the people, in addition to their violation of duty as aforesaid, seem vainly to have imagined that the effect of their conduct would be the destruction and overthrow of the Constitution and Government of the State, which many, if not all of them, had heretofore sworn to support; and, accordingly, presumptuously proceeded to recommend measures for substituting another Constitution and Government for that which they seem to have supposed they had destroyed, or at least, mortally wounded.

And whereas, sundry evil disposed, or misguided citizens have taken, and are continuing to pursue and prosecute measures in accordance with said recommendation, and designed to carry out and consummate the disorderly designs and purposes aforesaid.

And whereas, these unprecedented, unconstitutional, disorderly and revolutionary occurrences and proceedings, although wholly inefficient to accomplish any of the avowed objects of those engaged in them, are fraught with incalculable evils and mischiefs, and *must*, if persisted in, and sustained by any considerable portion of the people, greatly disturb the tranquillity and repose of the State—impair her credit and resources—arrest her great works of internal improvement—blight her lately brilliant prospects of increasing prosperity, and, finally, involve us in all the horrors and unspeakable calamities of anarchy, intestine commotion and civil war, and therefore demand from the Executive the adoption of such Constitutional and legal measures as may seem to them best adapted to quiet the public mind, which has been thus wantonly disturbed; to defeat the unholy designs and purposes aforesaid, and maintain and support the Constitution and authority of the Government by all the means and powers with which they are entrusted.

And whereas, we are well advised and entirely satisfied, that the aforesaid unfaithful 'Trustees of the public,' and their abettors, have as entirely mistaken their power of destroying the Constitution and Government of the State, as they have clearly violated a solemn duty—that the Constitution and Government yet exist in all their integrity and power—that the Senate elected in 1834, continue to be 'the Senate of Maryland,' and will so continue until superceded by the election of successors, as constitutionally provided for, and, with the House of Delegates elected in October last, now constitute 'the General Assembly of this State.'

Now, therefore, I, Thomas W. Veazey, Governor of the State of Maryland, with the advice of the Council, and in virtue of the authority vested in me by the Constitution, deeming it proper and necessary in the present crisis of our affairs, that the General Assembly should be convened before the time affixed for the next annual Session, to which it stands adjourned, do hereby appoint and proclaim Monday, 21st of November, instant, as the time of the next meeting of the General Assembly, and call upon and require the several Senators and Delegates to attend at the Seat of Government, on that day, to take into consideration the present condition of our public affairs, and adopt such measures as to them may seem meet and expedient in relation thereto, and for the transaction of such other business as the welfare of the State may require.

And I do furthermore declare and proclaim, to all whom it doth or may concern, that, as Chief Magistrate of the State, I shall exert to the utmost, all the powers which have been, or may be vested in me by the Constitution and Laws, and which it may become necessary to employ, to curb the spirit of anarchy, disorder and revolution, manifested by the aforesaid conduct and proceedings, and to support the constitution and enforce the laws upon the offenders against their majesty, who shall proceed, by Overt Acts, either of resistance to the constituted authorities of the State, or of carrying out and consummating the revolutionary designs and purposes of the aforesaid recusants and their abettors; and I do hereby require and enjoin all civil officers of the State, to be vigilant in the performance of their several and respective duties, at this important crisis, and upon all military officers and citizens to hold themselves in readiness, in case their services may become necessary in aid of the civil authorities to maintain the public peace, repress disorder, uphold the Constitution, or enforce the Laws; and, finally, with humble supplications for, and reliance upon Divine Providence for direction and aid, and also with the firmest reliance upon the people of the State, to support, and, if necessary, enforce the declaration, I do solemnly declare and proclaim that the Constitution of the State must be preserved, and the Government maintained, *as they now are*, until 'altered, changed or abolished,' in the manner Constitutionally provided for.

Given under my hand and the Great Seal of the State of Maryland, at the City of Annapolis, this eighth day of November, in the year of our Lord one thousand eight hundred and thirty-six, and of the independence of the United States the sixty-first.

THO. W. VEAZEY.

By the Governor,
THOS. CULBRETH, Clerk
of the Council.

NOTICE.—The delay in forwarding the Register by the mails this week, was occasioned by an accident to the press.

MARRIAGES.

In this city, by Rev. Dr Lowell, Mr Eldad Worcester, of the firm of Worcester & Pierce, to Miss Rebecca Stone.

By Rev. Dr Parkman, Mr Wm. Farrow to Mrs Susannah Stanton.

In Andover, Rev. A. D. Smith, of New York, to Miss Sarah Ann, daughter of John Adams, Esq. of A.

DEATHS.

In this city, on Sunday, Mrs Hannah, wife of Mr Edmund Bowker, 30.

In this city on Saturday last, Mrs Ann, relict of the late Gen. John Winslow, 82.

At South Boston 17th inst. Francis Herbert, only child of Francis and Louisa Alger, 9 months.

In Roxbury, 10th inst. Catherine B. O. daughter, of the late Col. Thomas O. Cushing, of Salem, 30. 11th Madame Elizabeth Orne, relict of the late Timothy Orne, Esq. of Salem, 81.

At sea, on Board ship Groton, about 18th Sept. on her passage from New Orleans for Marseilles, Capt. Robert Edes, of Boston, master of said ship.

At Macao, in June last, Edmund Roberts of Portsmouth N. H. 55. Mr R. was, at the time of his death, General Commercial agent for the China seas.

SCHOOL FOR YOUNG LADIES, AT CAMBRIDGE. *Terms and Vacations.* The Academical year commences the second Monday of September, and consists of four Terms of eleven weeks, with vacations of a week at the close of each of the first three Terms, and one of five weeks, at the close of the year.

Tuition, &c. To every pupil, for English branches, $10. Vocal Music, $1.

Optional and extra charges. One Foreign Language, $3; two, $5; Piano Instruction, $15. Note. It has been necessary to increase this charge, in order to effect a satisfactory permanent arrangement with a valuable teacher. Guitar instruction in proportion to the number of pupils; Dancing, $10; Pencil Drawing, $4; ink and water colors, $6. Boarders received into the family of the Principal for $45, with washing and a seat at Church; without, $40. Tuition of boarders, the same as of day scholars.

No pupil received for less than a whole term.

Plan of Instruction. The discipline of the school embraces moral, intellectual and physical education. Strict morality, systematic industry, and thorough accuracy, will be inculcated and required.

The lessons to be recited in school are to be prepared at home, and will usually require three hours faithful application. Two or three studies are as many as can be profitably attended to at a time, in which regard will be paid to the mental developement, rather than to the age of the pupil.

The school will commence as early in the morning as the season will permit, and continue till 1, P. M., with an intermission of half an hour.

The time will be spent in recitation; in attending to direct instruction, or such exercises as require the superintendence of the teachers; and in writing in a Journal an account of the portions of Scripture read at the opening of school, an abstract of the lessons learned, such remarks of teachers as should be remembered, and a paraphrase of the poetry which is daily recited and parsed.

JOSEPH A. KELLER, Teacher of Vocal Music and of the Piano and Guitar.

MONS. P. GUIGON, Teacher of Dancing.

Such other teachers and Assistants as shall be important to the school, will be procured, as their services are wanted.

Application for admission to be made to the Principal, at the Dana House.

The school has been in operation about six months. Reference for its character may be made to the following gentlemen, Trustees of the school:—

Sidney Willard, A. B. Muzzey, J. T. Buckingham, Isaac Livermore, Richard M. Hodges, Charles Everett, Aaron Rice. DAVID MACK, Principal.

Cambridge, Nov. 15, 1836. n 19

WORKS ON EDUCATION.

S. COLMAN has for sale, Abbot, (Jacob) The Teacher, or Moral Influences, 12 mo.
Aids to Mental Development, by a Lady, 12mo.
Combe (George) Lectures on Popular Education, 12mo.
Cousin's Report on Prussian Education, 18mo.
Edgeworth (Maria) on Practical Education, 12mo.
Fenelon (Archbp.) on Education of Daughters 18mo.
Hall (S. R.) Lectures to Teachers, 12mo.
Letters to a young Studeut, 12mo.
Pestalozzi's Letter on Education, 12mo.
Record of a School—Exhib. Gent. Prim. of Spiritual Culture, 12mo.
Spurzheims's Elementary Principles of Education 12mo.
Taylor (J. C.) The District School, 12mo.

—Also—

All new works as soon as published, at COLMAN'S 121 Washington st. n 19

STEEL PENS.

Atwoods American Steel Pens
Congress Assembly Patent Steel Pens
New York Fountain Pens
Atwoods Patent Fountain Pens
Elastic Spring Pens and Holders
Perry's and Low's Steel Pens
Serpentine Pens
Atwoods Patent Commercial Pens
American, Democratic, Republican, Pens
The Ladies Steel Pens
Winsle's Imperial Steel Pens
Ladies Ruby Pens
Genuine Peruvian Pens
Crow Quill Ladies' Pens
Superior Metallic Lunar Pens
Improved Elastic Three Slit Metallic Pens
Newly Invented Lunar Pens
Elastic Circular Slit Semi Lunar Pens
Gillots Commercial Pens

The above variety of Steel Pens are for sale by JAMES MUNROE & CO. 134 Washington St. n 19

TRACTS OF THE A. U. A.

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THE YOUNG CHRISTIAN.

THE regular publication of the Young Christian has commenced. The first number was issued Nov. 4th. The Contents as follows:

Practical.—Christian Watchfulness. The Example of Christ—humility.
Doctrinal.—True Reverence for the Scriptures among Unitariaans.
Biblical.—Study of the Scriptures.
Editorial,—On the purpose of the paper.
Communications.—Unitarianism in Connecticut. Letter from a correspondent. How shall I know that the Gospel is true? Rev Dr Harris.
Intelligence.—Providence Unitarian Association. Installation at Scituate. Installation at Wilton. Proclamation for Thanksgiving.
Obituary,—of Mrs Burton.
Poetry.—Bishop Ken's Morning Hymn.
Miscellaneous.—Offa King of the Mercians—Donation to Sunday Schools—Names for Jews—Music—Electrical Eel—Ourang Outang—Marriages—Deaths.

CONTENTS OF No. 2.

Practical.—Benevolence of Christ—I wish I had prayed more—A Death Bed.
Doctrinal.—Terms of Christian Fellowship—Liberality of the Ancient Church.
Biblical.—Flight of the Eagle and her young.
Editorial and Communications.—The purpose of the Paper, continued.—The title of the Paper. The Doctrine of Waste.—What is the greatest obstacle to the spread of Unitarianism at the South and West.
Ordination.—of Mr Livermore.
Poetry.—Ken's Evening Hymn.
Miscellaneous.—Treatment of Animals—Anecdote of Archbishop Tillotson.—Do. of Latimer.

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Terms reasonable. Inquire at this office.

CHRISTIAN MONITOR VOL. 6.

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From the preface to the present edition.

To Maundrell has long since been accorded the place of a classic among travellers in the Holy Land. He has described what he saw so clearly, so correctly, so graphically; his remarks are so terse and so replete with good sense and modesty: he avods so constantly, and as it were so naturally, the extremes of credulity and pyrrhonism, that though other pilgrims have written more at length and more eloquently, none has superseded him, and he will probably be read and referred to, when many others are laid aside. Valuable, however as this book is, very few persons in this country are acquainted with it, because it was only to be had in English editions. * * * * It is now offered to the public in a neat and cheap form. It will commend itself to the general reader: and no minister of the Gospel, or Sunday School Teacher should be without it.

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Just received by JAMES MUNROE & CO. 134 Washington st. nov, 19

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For sale by JAMES MUNROE & CO. 134 Washington street opposite School street. nov. 19.

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POEMS by Oliver Wendall Holmes. Just received by JAMES MUNROE & CO. 134 Washington St. n 19.

TO SUNDAY SCHOOL TEACHERS.

ON Wednesday next will be published, 'The Sunday School Teacher and Children's Friend.' No. 5. In addition to the usual quantity of useful and interesting matter, this number contains a continuation of the 'Key to Allen's Questions.' Sunday School Teachers and others are respectfully invited to send their names to the subscriber, and the numbers will be duly forwarded.

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BENJ. H. GREENE.

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The 'Remarks' of Mr Furness' exhibit strong traces of a thinking mind. They are well pondered and examined: and many of them are, to us at least, novel. Without pretending to determine any controversy question which they involve, if there be any such, we can say that we read them with peculiar gratification.—*Philadelphia Saturday News.*

134 Washington st. n 12

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The Pearl
The Violet
The Christmas Box
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The above work has been out of print for several years, but the demand still continuing the subscriber has been induced to issue the improved edition.

BENJ. H. GREENE 124 Washington St. o 22.

THE SUNDAY SCHOOL TEACHER NO. 4.

THIS day published No. 4 of 'The Sunday School Teacher, and Children's Friend.' In this number is commenced 'A Key to Allen's Questions.'

N. B. This work is published on the 15th of every month,—Terms $1. 50 per year. Apply to the subscriber,

BENJ. H. GREENE, 124 Washington st. o 15

THE MATHEMATICAL MISCELLANY

IN the press, and will be published on the 10th of Nov. 1836, Number 2 of The Mathematical Miscellany; a semiannual publication, containing original articles on Mathematical subjects by men of science in this country, solutions to the questions proposed in Number 1, and new questions for solution in succeeding numbers. A Junior Department is also added for the use of students in colleges and academies; price $2 per annum.

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CHR

POETRY.

ORIGINAL HYMNS,

Performed at the Ordination of Rev. A. A. Livermore, at Keene, N. H.

I.

Awake, O Church! thy strength put on,
In holy garments be thou clad;
We come, Thou high and holy One,
With songs of praise and voices glad.

As followers of thy Son we bow
Before thy throne in fervent prayer;
Thy gracious presence grant us now,
And be this flock thy constant care.

To him who in the bloom of youth
Comes with desire to do thy will,
O grant thy spirit and thy truth,
And be his guide and guardian still.

O may the Gospel's gracious call
Greet with kind accents every ear;
Its precepts be a guide to all,—
To him who speaks and those who hear.

Here may the hopeless wanderer come;
Here may the weary pilgrim rest:
May penitence here find a home,
May all who worship here be blest.

Long may this holy union last
In harmony and Christian love;
And when the day of life is past,
O take us to thy fold above.

II.

We thank Thee, Father! who in love hast given
Our weary, wand'ring souls, a welcome guide;
Gently to lead us on to thee and heaven,
And turn our feet from guilt's dark troubled tide.

God of the sanctuary! hear our prayer!
O make this house, this people, all thine own;
Here may Religion's radiant form appear,
And truth, love, virtue, holiness, be known.

Here let the holy spirit of our Lord,
Like morning dew, or early rain, distil;
Here may we learn to know and love thy word;
Here bow submissive to thy better will.

Eternal One! our faltering footsteps stay,
Their wayward wanderings from thee restrain;
O'er the 'dark mountains' of our earthly way,
Our slippery feet, unaided, toil in vain.

Be our guide's guide; a helper to his need,
That he may tread the path the shepherd trod;
And through green pastures the faint flock may lead,
To the eternal river of our God.

MISCELLANEOUS.

TRIBUTE TO THE NORTH.

The following is an extract of a speech delivered by Mr Preston, U. S. Senator from South Carolina, at a recent public meeting at Columbia, in reference to the Charleston and Cincinnati Rail Road.

Mr Preston, in his speech concerning the Rail Road, on Monday last, drew a very striking contrast between the difference of character of the Northern and of the Southern parts of the Union, and the consequently opposite condition of the countries that they inhabit.

He said that no Southern man can journey (as he had lately done,) through the Northern States, and witness the prosperity, the industry, the public spirit, which they exhibit—the sedulous cultivation of all those arts by which life is rendered comfortable and respectable—without feelings of deep sadness and shame, as he remembers his own neglected and desolate home. There, no dwelling is to be seen abandoned, no farm uncultivated, no man idle, no waterfall, even, unemployed. Every person and every thing performs a part towards the grand result, and the whole land is covered with fertile fields, with manufactories, and canals, and railroads, and public edifices, and towns and cities. Along the route of the great New York canal (that glorious monument of the glorious memory of De Witt Clinton) a Canal, a Road, and a Turnpike, are to be seen in the width of perhaps a hundred yards, each of them crowded with travel, or overflowing with commerce. Throughout their course, lands that before their construction would scarcely command five dollars the acre, now sell for fifty, seventy-five, or a hundred. Passing along it, you see no space of three miles without a town or village, and you are never out of the sound of a church bell.

We of the South are mistaken in the character of these people, when we think of them only as pedlars in horn flints and bark nutmegs. Their energy and enterprise are directed to all objects, great and small, within their reach.

At the fall of a scanty rivulet they set up their little manufactory of wooden buttons or combs: they plant a barren hill side with broom corn, and make it into brooms at the bottom—and on its top they erect a wind-mind. Thus at a single spot you may see the air, the earth, and the water, all working for them. But at the same time the ocean is whitened to its extremities with the sails of their ships, and the land is covered with their works of art and usefulness.

Massachusetts is perhaps the most flourishing of the Northern States. Yet of natural productions she exports but two articles—granite and ice. Absolutely nothing but rock and ice! Every thing else of her commerce, from which she derives so much, is artificial—the work of her own hands.

All this is done, in a region with a bleak climate and sterile soil, by the energy and intelligence of the people. Each man knows that the public good is his individual advantage. The number of rail roads and other modes of expeditious intercommunication, knits the whole country into a closely compacted mass, through which the productions of commerce and of the press, the comforts of life and the means of knowledge, are universally diffused; while the close intercourse of travel and business makes all men neighbors, and promotes a common interest and common sympathy. In a community thus connected, a single flash of thought pervades the whole land, almost as rapidly as thought itself can fly. The population becomes, as it were a single set of muscles animated by a common sensorium.

How different the condition of things in the South! Here, the face of the country wears the aspect of premature old age and decay. No improvement is seen going on—nothing is done for posterity—no man thinks of any thing beyond the present moment. Our lands are yearly tasked to their utmost capacity of production, and when exhausted are abandoned for the youthful West. Because Nature has been prodigal to us, we seem to think it unnecessary to do any thing for ourselves. The industry and skill that have converted the inclement and barren hills of New England into a garden, in the genial climate and fertile soil of the South would create almost a paradise. Our natural advantages are among the greatest with which providence has blessed mankind, but we lack the spirit to enjoy and improve them. The rich ore is beneath our feet, yet we dig not for it. The golden fruit hangs from the bough, and we lift not our hands to gather it. The cask of delicious liquor is before our eyes, but we are too lazy even to broach it. In thinking, in writing, and in talking, we are equal to any people on the face of the earth—but we do do nothing but think, write and talk.

[From the Lexington (Ken.) Intelligencer.]

WISCONSIN.

Milwaukee, Wisconsin Ter. September 6, 1836.

Here I am in this far-famed land of promise, which I reached after a long and very interesting journey by land and water: having travelled from Cincinnati, through Columbus, to Sandusky city, situated on the southwestern shore of Lake Erie, which we crossed to Detroit, thence through the river Detroit, Lake St. Clair, the river St. Clair, Lake Huron, through the straits of Michilimacinac into Lake Michigan, thence into Green Bay to the cities of Navarino and Astor, and from these places by water to this city.

This is a most desirable country, and there is no one of the new States to which the tide of emigration will flow so rapidly. I am satisfied, that although it now numbers but about 20,000 inhabitants, it will have in five years some 300,000. It combines more commanding advantages than any one of the new States. The soil is of the very best quality, being based upon lime-stone, with timber of Oak, Sugar Tree, Hickory, Ash, Lynn, Beech, White Walnut, Honey Locust, &c. &c.

The country is principally wooded, although there are some prairies. The clearing will be very light, compared with some of the other new States. The whole Territory is intersected with streams of clear water, affording every facility for communications to be formed between the different points by slack water, canals and rail roads. Springs of delightful limestone water are found upon almost every section. The soil will produce the finest crops of Wheat, Rye and Oats, and every variety of Vegetables, and Timothy and Blue grass grow so luxuriantly, that it will become one of the first grazing States in the Union. In a large portion of the Territory lead ore of the richest quality is found in the greatest abundance, and is now rewarding the enterprising pioneers of this young Territory with large profits for their labor, with the certainty of speedy fortunes. The western part of this Territory is washed by the Mississippi and Wisconsin rivers, the centre by Rock river, all furnishing an outlet for their products to the great Southern mart—New Orleans. The Northern part by Fox river, connecting through Green Bay with Lake Michigan, and the whole Eastern boundary by Lake Michigan. Many young cities of great promise have been commenced, and many more projected in this new Territory—among the number are Cassville on the Mississippi, Dodgeville in the Mineral region, Kentucky city, situated at the highest point of navigation for steamboats on the Wisconsin, which empties into the Mississippi, and near the portage where a canal of a mile and a quarter in length will connect it with Fox river, and through it with Lake Michigan. At the point where the town is situated, the river runs eastwardly into the interior of the Territory, being near its centre, and approaches within 70 miles of the Lake. There are then Fon Dulac, a city situated at the southern extremity of the beautiful little Lake Winnebago. Navarino and Astor, two cities with about five hundred inhabitants, situated on very handsome ground, on Fox river, where it empties into Green Bay—Manatamaka, Chibougin, Racine and Milwaukee, all on Lake Michigan.

The city of Milwaukee enjoys such decided advantages, that according to my judgment, it will become in a few years, not only the most important town in this Territory, but likewise in all this region of country, not excepting the far-famed Chicago, over which nature has given it a marked superiority in every particular essential to the growth of a great city. It has the best harbor on the Lake, is surrounded by a Timber country of very rich land, of great extent. A stream empties into the river Milwaukee at the town, running directly west into the Territory, and affording the means of extending their trade far into the interior.—The springs are of the best quality, and its health unquestioned. This city had its commencement about fifteen months ago, and it has at this time a population of 1300, which is increasing daily, and its mechanics are industriously engaged in erecting new houses for the reception of those who are flocking to it. Next year it will count at least 2500 inhabitants, and in five years its population will out number Chicago. Lots are selling readily in Milwaukee at from $1000 to 5000 each, and the price is rapidly advancing. You never knew a people more enterprising and public spirited; they are fully advised of the excellence of their situation, and intend to profit by it. Mr Juneau is the principal proprietor of the east, and Mr Kilbourn of the west side of the river, being that part which is connected with the country. They have 150 men grading and improving the streets, which they are laying out in the best possible style, and upon which they will expend this year some $40,000. Each has built a large three story tavern, and Mr Juneau has built a spacious court house—one will be erected on the west side, and the people will then decide upon which side of the river the court shall be located. I think the west side of the river will become the most important for business, and of course the most valuable. Its water advantages are equal to those on the other side, and it has the advantage of being directly connected with the country, from which the east side of the city is cut off by the river. The river runs about twenty miles from north to south, parallel with the Lake, and within a mile or two of it. It makes a sudden turn, and empties into the Lake at right angles, and the water over the bar found at its mouth is about seven feet deep, for three miles up the river it is sixteen feet deep. The stream is clear and beautiful, never varying in depth more than three feet, lying nearly level with the banks, upon which, up to the water's edge, the store houses are built, and the wharves run out a few feet into the river, up to which the steamboats and schooners come and discharge their loading at each merchant's door. In a few years each side of this river will be built up for a mile and a half with store houses, receiving commodities required by the country, and sending off to distant markets, the products of its fertile soil. The citizens of New York have it in contemplation to construct at a very early day, a rail road from Milwaukee to the mineral region, on the Mississippi river, by which means they will engross the entire trade in the article of lead, which will greatly advance the growth of Milwaukee.

It would surprise you to see what excellent houses they build in this new place, and the excellent character of their improvements. I saw here for the first time a wood pavement, such as they use in St Petersburgh. A most delightful walk it makes. It was laid down by that most enterprising and intelligent gentleman, Mr Byron Kilbourn, who has erected a large three story warehouse, that would be creditable to any place, and intends next summer to put up a large and tasteful family residence, and a very extensive four story brick tavern.

Every thing one sees in this new country is so wonderful and exciting that this letter has been extended much beyond my intention when I commenced it.

Your Friend, ——.

[From the Portsmouth Journal.]

'THE PATRIARCH OF RYE.'

Although the present world has often been styled 'a vale of tears,' and though its cares and labors are multiplied, yet should it be deemed a matter of gratitude that our pilgrimage through life is not altogether cheerless and gloomy. We walk in darkness often, yet gleams of sunshine now and then play across our pathway, and lovely breezes, sometimes breathing upon the weary traveller, cheer him along his passage to the grave. Nor is it the least and most insignificant portion of earthly bliss, when within the paternal mansion, parents and children greet each other after long separation. How peculiarly tender and interesting the associations that then crowd the mind, and lead back the soul to dwell in fondest recollections with departed days! 'Each room within, and without each grove and shady walk, and moss grown hedge and flowing stream, leads back to memory the happy hours of life's young morn—pleasant in recollection's eye, but long since gone forever!'

The above reflections were suggested by a recent meeting of the family of Rev. Huntington Porter at his residence in Rye, a brief sketch of which was recently given in the Journal to the public. A more particular account, it has been thought, is due to an occasion so unusual and interesting; and is attempted by one who has been made acquainted with at least some of the most material circumstances of that social interview.

The venerable father is now in his eighty-second year, and retains in an unusual degree for one of that age, his bodily and mental activity. He had sent out a special invitation to his absent children to meet him and each other at his paternal mansion.—He had been for sometime desirous of seeing all his children once together before his departure. Pursuant to the call, they had gathered at the appointed time at their father's house; and great was the joy of those long absent ones, as they hailed each other under circumstances so interesting. Great was their joy, as on the sabbath day they walk-to the house of God in company, and joined in the worship of their common Father and Redeemer. It was that same house in which this aged servant of God had ministered for more than half a century; and where a year since he preached on the occasion of the close of half a century of his ministry in that place; which sermon was published by request of his hearers.—And it was affecting to contemplate him as on that day he meekly worshipped within those walls where, long before the most of those who then surrounded him existed, he had pointed out the path of salvation.

Monday was the day more especially interesting; for that was the appointed time of meeting. That morning found all assembled,—the latest and most lingering had arrived, and no one living was absent of all that numerous and happy circle. Mr Porter had been twice married. His first wife was a daughter of the Hon. Nathaniel P. Sargent, of Haverhill, Mass.,—and the second was a daughter of the late Gen. J. Moulton, of Hampton N. H. By the first he had three sons and one daughter. By the second, seven sons and seven daughters. Six of the whole number had deceased. Two of the deceased had received a collegiate education; one of them was a preacher; the other a student in medicine. Of the sons living, one is a member of the junior class in college, and two (twins) in preparation for admission. These three have recently, by their father, been made life members of the American Home Missionary Society, and at present have in view the sacred ministry. The twelve surviving children—all of whom, with one exception, are professors of religion—together with six children-in-law, sat down on this very interesting occasion around their venerable sire. It was the first time they had ever met; and many were the deeply interesting recollections of those sacred moments. The late tender mother of that family,—where was she? and where was Huntington, that modest, yet noble and generous youth? Alas, they had died! and while the other deceased members of the family were not forgotten, no wonder the more recent departure of these should be remembered with tears. Of his six sons that had deceased, the affectionate father gave most interesting and affecting accounts; and indeed all his words on that memorable occasion, were listened to with emotion, and laid up among memory's most sacred treasures.

If, however, there were tears in remembrance of the dead, yet sadness brightened into smiles again at the remembrance of joys remaining, as the kiss of friendship went round and round. Meanwhile God was not forgotten; for once again did the aged patriarch of that family circle lift up his prayer that Heaven would bless his children, and graciously include them in the covenant of mercy. To the prayers presented were added several songs of praise to the universal Parent; in which most or all those present united. But parents and children may not always abide together, and the hour of separation comes on apace. Before the evening, that happy circle was broken, for some had left their farewell salutations, and had hastened away; and it may be that no eye will ever see that company again assembled until the judgment. Such is the world and such must ever be earth's transient joys. We meet but to part and rejoice but to mourn again, and man is ever 'vibrating betwixt a smile and a tear.'

AFRICAN CRITICISM.

The following is from the Liberia Herald, published at Monrovia:—

Frances Ann Butler.—To the politeness of the supercargo of the brig Eliza, we have been indebted for a peep at the Journal of Miss Kemble, or, as announced by the title-page, *Frances Ann Butler*. From the celebrity of the tourist, we had anticipated much; but a perusal of the book treated us to a most vexatious disappointment. On the literary merit of the work, we do not feel ourselves competent to decide. But as it is an immunity allowed ignorance, to admire where it cannot comprehend, we avail ourselves of the privilege, and put in our share of admiration at the bold and beautiful figures which adorn the pages; such as 'miniature hell,' 'ghastly smiles of the devil,' 'blue devils,' &c. These are certainly beauties of which we had no conceptions until we got hold of the work. We may be allowed to say, as we pass, that they are not exactly in union with that soft and tender delicacy of which our imagination had composed the fair sex of the higher order. We regret much that the work is not accompanied by a Lexicon, adapted to the style. The want of one has deprived us of much gratification; as doubtless the excellence of the work is locked up in such words as 'daudle,' 'twaddle,' &c., which are to us 'daudles' indeed, or, in plain English, unexplorable regions. Such works may be of utility in communities where there is sufficient discrimination to separate the little grain from the redundancy of chaff, without being choked by it, but we can see no earthly advantage to us in reading them.

We will venture to say, however, that if the notes are by the same hand, the authoress possesses a pretty considerable share of what may be called sound discriminating judgment on some particulars.

TORPID PLANTS.

There is a willow which grows on the banks of the Mississippi, whose roots become as dry as tinder, after the periodical swell has subsided, but which vegetates afresh as soon as it is watered by the next inundation. This property of dying and returning again to vegetative existence, is not peculiar to this willow; other plants possess the same singular property, though this exceeds all others in magnitude. The plants of that description known to botanists, are all water-mosses except two species of ducksmeat—the '*lemna minor*' and the '*lemna gibba*.' These are but minute vegetables floating on the surface of stagnant water, without taking root in the pond.

They may be dried in the hot sun and then kept in a deal box for two or three years, after which they will revive, if placed in spring, river, or rain water. There is at the north a kind of natural paper, resembling the coats or strata of a wasp's nest in color and consistency, which is formed of the sediment of ponds, that become dry in hot weather. If a piece of this paper-like substance be put in a glass of fresh water, and exposed to light, it loses its dirty white color in a few minutes and assumes a lively green. This sudden change is occasioned by a number of aquatic mosses, constituting a part of the materials of the paper or sediment in question, and belonging to the genus '*Conferra*;' for these minute vegetables may be said to be in the state of suspended animation while they remain dry, but the presence of water restores them to their natural functions by its animating virtue. So long retaining the principle of life, these curious plants, as well as the two species above mentioned, may be transported to any distant country in a torpid condition, where they might again be animated. The same remark will apply to the Mississippi willow which suggested these observations.

FARR'S FAMILY PRAYERS.

Forms of Morning and Evening Prayer, composed for the use of Families. By Jonathan Farr. Published and for sale by JAMES MUNROE & CO.

'The "Forms of Morning and Evening Prayer," are among the best that have come under our notice, at once calm and fervent, scriptural and rational; for which reason we doubt not that they will find general favor among those, who are accustomed to avail themselves of such helps to private or domestic devotion. The volume is very neatly printed and done up, and contains prayers for every day in a fortnight, and eight morning and evening prayers for any day in the week and a great variety of occasional prayers for families, and for individuals.—*Christian Examiner for Sept.* Boston Bookstore 184 Washington street. s 17

LORAINE'S FAITH.

The Rev. Mr Loraine's Faith examined and changed, by the author of 'The Sunday School Teacher's Funeral.'

This little work traces the successive changes of opinion, through which an Orthodox minister, settled over an Orthodox church, is gradually led by a devout study of the Scriptures, in becoming a consistent Unitarian, and indicates the effect which these changes have on the tone of his preaching, on his pastoral fidelity, and ultimately on the spiritual condition of his flock. It is, in some respects an unfinished sketch; but parts of it are so religiously done, and so feelingly withal, as to create in us a strong desire to hear the rest of Mr Loraine's history, and to know a little more about "poor Mr Hawbry's papers." '—*Christian Examiner for Sept.*

Published and for sale by James Munroe & Co 134 Washington street—opposite School st.

NEW EDITION OF DON QUIXOTE,

IN ITS ORIGINAL TONGUE.

JUST PUBLISHED, by PERKINS & MARVIN, 114 Washington-street, Boston, and for sale at the principal Bookstores, EL INGENIOSO HIDALGO DON QUIJOTE DE LA MANCHA, por Don Miguel de Cervantes Saavedra, in 2 vols. large 12mo. amended and corrected by Francisco Sales A. M. *Instructor de los idiomas francés y español en la Universidad de Harvard, en Cambrigia;* with Notes of the Spanish Academy, and the respective editions of its illustrious members, Pellicer, Arrieta, Clemencin, and of the present editor.

Besides the portrait of the author, and a map of a part of Spain, containing the places through which Don Quixote travelled, and the sites of his adventures, there are ten illustrations of his exploits, and of the mishaps of his esquire, Sancho Panza, all engraved on copper plates. The portrait and illustrations are by D. C. Johnston, and the map by G. W. Boynton.

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UNITARIAN SUNDAY SCHOOL LIBRARIES.

AT the Office of the Christian Register (now removed to 151 Washington St. over Mr Willis's Jeweller's Store,) is offered for sale a good assortment of books for Sunday School Libraries. These books have been recently collected from publishers in Boston, New York, Philadelphia and Baltimore, and furnish, it is believed, as great a variety of good works suitable for Sunday School Libraries as can be found at any other place. Clergymen and others who visit the city to attend the anniversaries of the ensuing week, are invited to call and take cards stating the times and places of the various anniversary meetings.

☞Christian Register Office over 151 Washington St.—Entrance from the avenue directly opposite the Old South church. m 21

BOSTON BOOK. Just received by JAMES MUNROE & CO., the Boston Book, for 1837, being specimens of Metropolitan Literature, edited by B. B. Thatcher. Boston Bookstore, 134 Washington street. o29

NEW BOOKS. The Silk Raisers Manual, or the Art of Raising and Feeding Silk Worms, and of Cultivating the Mulberry Tree; by M. Morin, translated from the French.

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This is one of the most useful reading books for common schools. It strikes us as particularly deserving the attention of teachers.—*Daily Advocate.*

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From the Annals of Education.

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